

# THE CHRISTIAN CENTURY.

Volume XIX

Chicago, Illinois, January 2, 1902.

Number I.

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## LEADING FEATURES.

*Retrospect and Prospect*

*Promoters of Publicity*

*"All Things New"*

*From our London  
Correspondent*

*The Chinese in the Hawaiian  
Islands*

*Religion and Patriotism*

*"God's Laws Inviolable"*

# THE CHRISTIAN CENTURY.

A WEEKLY RELIGIOUS, LITERARY AND NEWS MAGAZINE.

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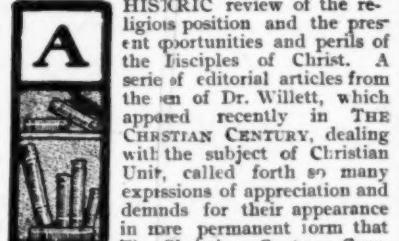
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## “Our Plea for Union And The Present Crisis”

By Professor  
Herbert L. Willett



HISTORIC review of the religious position and the present opportunities and perils of the Disciples of Christ. A series of editorial articles from the pen of Dr. Willett, which appeared recently in THE CHRISTIAN CENTURY, dealing with the subject of Christian Unity, called forth so many expressions of appreciation and demands for their appearance in more permanent form that The Christian Century Company has secured their thorough revision and enlargement by Dr. Willett and now presents them under the above title, in the form for which so strong a demand has been made.

The following table of contents will give an idea of the scope and motive of the book.

- Introduction—*Th Task of the New Century.*
- 1. Are the Disciples a Denomination?
- 2. Have we the true Spirit?
- 3. Do the Disciples Desire Christian Union?
- 4. Do We Wish Apostolic Christianity Restored?
- 5. What do We More than Others?
- 6. What Constitutes a Sectarian Attitude?
- 7. A Historic Instance.
- 8. The Two Paths.
- 9. Denomination! Sentiment.
- 10. Apostolic Christianity—The Sources.
- 11. Apostolic Christianity—The Doctrine.
- 12. Apostolic Christianity—The Ordinances.
- 13. Apostolic Christianity—The Spirit.
- 14. The Form of Christian Union.
- 15. The Church & the Future.
- 16. Christian Unity—An Appeal.

Dr. Willett needs no introduction to our readers. Every Disciple is familiar with his name and the prominence of his work. He is not only a leader amongst our own people, but is generally recognized as one of the best known and most popular Biblical lecturers on the American platform. The fact that he is the author of *Our Plea for Union and The Present Crisis* is ample assurance of its surpassing interest and value.

This book ought to be read by every Disciple. No one can afford to be without it. It is handsomely bound in cloth and retails for 75 cents.

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It is the desire of The Christian Century Company to place *Our Plea for Union* and *The Present Crisis* in every home in the brotherhood and in order to place it within easy reach of all the following exceeding offer is made for a limited time:

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# THE CHRISTIAN CENTURY.

Volume XIX.

Chicago, Ill., January 2, 1902.

Number 1.

## EDITORIAL

O New Year, teach us faith!  
The road of life is hard;  
When our feet bleed and scourging winds us scathe,  
Point thou to him whose visage was more marred  
Than any man's; who saith,  
"Make straight paths for your feet," and to the oppress,  
"Come ye to me, and I will give you rest."

Friend, come thou like a friend,  
And whether bright thy face  
Or dim with clouds we cannot comprehend,  
We'll hold our patient hands, each in his place,  
And trust thee to the end,  
Knowing thou leadest onward to those spheres  
Where there are neither days, nor months, nor years.

Dinah Mulock Craik.

## RETROSPECT AND PROSPECT.

WO years have now passed since THE CHRISTIAN CENTURY took its place among the leading religious journals published by the Disciples of Christ. This healthy child of two years' growth is far from perfect, but it has made progress and some history. It has improved in style and typography and grown in strength and vigor as the champion of Christian union upon the basis of Apostolic Christianity.

Just one year ago THE CHRISTIAN CENTURY began the advocacy of making Our Plea for Union more practical. This aggressive position not only attracted the attention of the best thinkers in our own brotherhood, but won the esteem of Christian scholars in other communions. Through the able assistance of W. Douglass MacKenzie and J. M. Campbell the paper has brought the work of the Disciples of Christ to the favorable consideration of many thousands of persons in the various evangelical denominations, who, heretofore, have looked upon the Disciples of Christ as a belligerent sect believing in baptismal regeneration, but not in the personality of the Holy Spirit.

Standing firmly upon the New Testament basis and filled with the spirit of the Declaration and Address of 1809, THE CHRISTIAN CENTURY shall continue to agitate the feasibility and desirability of practical Christian union among all evangelical Christians. We promise our noble constituency, who have faithfully and loyally supported the paper, that no backward step shall be taken. In the future, as in the past, we shall continue to press the Restoration movement of

the nineteenth century upon the attention of the religious world. In the future, as in the past, we shall aim to acquaint our readers with the practical Christian work of our religious neighbors—their heroic sacrifices in the cause of world-wide missions, their earnest piety and deep devotion. In the future, as in the past, we shall emphasize the essentials on which all Christians are agreed more than the non-essentials on which most Christians differ. In the future, as in the past, we shall treat the individual members of all evangelical denominations as fellow-soldiers fighting under the banner of the Captain of our Salvation and not as "aliens."

In the future, as in the past, there shall be no compromise with sectarianism, either in our own ranks or in the ranks of the denominations all about us. There is but one divine confession of faith, all human creeds are divisive. The prayer of our Savior for the unity of his followers necessitates the faithful observance of the New Testament ordinances in their purity and simplicity. As long as insistence upon "One Lord, one faith, one baptism" differentiates us from the denominations around us we must remain a distinctive—a "peculiar people." As there can be no compromise with sectarianism, so there can be no compromise of the truth committed to our trust by our Lord and his apostles. In the spirit of Luther the Disciples of Christ must say: Here we stand, we cannot do otherwise. God help us.

### Partial Prospectus.

While the publication of the general paper brought the work of the Disciples of Christ to the attention of all evangelical denominations, it has ever been the aim of the Christian Century Company to give more prominence to the missionary interests and spiritual developments of the only people who stand distinctively for Christian Union. Indeed, we were largely influenced to sell the general paper by our desire to serve our great brotherhood more effectively.

THE CHRISTIAN CENTURY will continue to rank among the best religious journals in America. The principal editorial writers will be Herbert L. Willett, J. J. Haley and Charles A. Young. Among our contributors are a score of the leading men in our brotherhood. Elias A. Long, one of the leading Sunday school teachers in Chicago who has won such a warm place in the hearts of his brethren will continue to conduct the Sunday school column. Charles Blanchard, the poet-preacher, will as heretofore lead our Christian Endeavorers to see larger visions and feel deeper devotion for Christ and the Church. The Home department and the

Quiet Hour will be continued, but much larger space will be given to Missions and Temperance. A new department will be organized devoted exclusively to evangelical work and methods. One of our leading evangelists will have charge of this department. More attention will be given to the news feature than ever. We hope our preachers all over the land will send in news items regularly. A number of special features with a full prospectus will be announced later. The success of any enterprise depends upon the good will and hearty co-operation of its friends. We bespeak for THE CHRISTIAN CENTURY the active and earnest support of all loyal Disciples who strive to make our plea for union effective. With charity for all and malice toward none; with loyalty to the Word of God and freedom in Christ, we pledge THE CHRISTIAN CENTURY to the largest service possible to promote our distinctive plea for Christian Union on the basis of Apostolic Christianity.

### PROMOTERS OF PUBLICITY.

BY THE VISITOR.

**W**ELL read the advertisements; we cannot escape them. They have an abounding and pursuing insistence that hunts us down and compels attention. They are omnipresent. We meet them in broadsides of information in the morning paper. They waylay us from vantage points on the road to our daily work. They leap out at us from the sides and ceilings of street cars and suburban trains. They arrest our attention in the form of window posters and bill-board color spasms. The sandwich man in his solemn march along the street is the moving example of advertising ingenuity, and after a day in which we have been besieged on every side by advertisements, silent or sonorous, modest or brazen, artistic or grotesque, we come home to a quiet evening with the magazines, only to find after it is over that we have been beguiled into spending even that precious time in perusing those front or back pages of the monthlies which are made so diabolically alluring by the skill of the advertisers that the articles we intended to read have been neglected.

The men who work out these catchy and compelling displays lead a strenuous life. It is no easy thing to angle successfully for public notice. Yet there is no value in advertising if the busy and heedless public is not caught. A most clever bait must be used, and the better the angler, the larger the trade produced. I had the pleasure of meeting a company of gentlemen representing this craft, at a banquet a few evenings since. There were about two hundred and fifty who sat down. I was surprised at the youthfulness of the gathering. An astonishing number represented an age below thirty. Even the men mature in years were young in bearing and vivacity. I was even more interested in seeing men whose names are a household word in the business world, and who control the advertising enterprises of half the continent. Some of them were merchants who run heavy accounts with the newspapers. It startles a layman to know that a full-page advertisement in a Chicago daily costing from three to five hundred dollars, for each insertion, accord-



ing to the paper and the page, is an item to be multiplied many fold in the weekly advertising budget of several large Chicago houses. These houses, of course, employ, at high salaries, clever advertising managers, to whose hands is committed the whole matter of newspaper publicity; who determine how much space shall be bought, in what papers, and how the material shall be prepared.

Then there is the special agent who represents a certain magazine, and controls all the advertisements that go into its columns from a certain section of the country, say Chicago and all territory west. The volume of business passing through his hands in a year is enormous, especially in the case of the better-known journals, with large circulations, like *The Ladies' Home Journal*, *The Delineator*, etc. I am told that a full-page advertisement in the former costs four thousand dollars for a single issue. It must be fairly clear to the promoters of these most familiarly known articles that it pays well to expend these enormous sums to secure public recognition. Again, there is the general advertising agent, who represents a group of journals, and secures matter from all classes of business.

I met that evening many men of whom I had known before through their posters or clever write-ups of goods. You have seen that man whose face wears a perplexed scowl, and who holds his hand to his ear in a desperate effort to hear? Well, he was there. I recognized him at once from his photo so often seen in the magazines, and was pleased to see that he was able to hear all that was said apparently without the aid of "Wilson's Ear Drums," which his clever advertisement proclaims. Then the Chicago and Alton man who prepares those seductive notices about "The Only Way," and the maker of those very taking "Spotless Town" jingles, exploiting the merits of Sapolio, were there. And I have no doubt there were present the man who cries, "That's it," when the waiter enters with the Worcestershire, the one whose face is delightfully lathered with "Williams' Shaving Soap," with his soapy-headed friend of "Packer's Tar Soap," and several others of the fraternity. I looked about to find that villainous-looking fellow who points his finger at you in that atrocious announcement of "General Arthur Cigars." I had a knife up my sleeve for him, but he had wisely stayed away.

It being strictly a stag party, we were unable to have with us the little fellow who carves "Swift's Hams," or the demure maiden who serves "Walter Baker's Chocolate," or that much bolder female who insists on exhibiting the outlines of "Oneita" union suits. We also missed the bears of the "Pettijohn" outfit, the storks of "Nestle's Food" and the "Red Raven" of splits' fame. But from stray sounds I heard it may be that the dog who "hears his master's voice" of the Victor talking machine, was scrapping under one of the tables with the "Corticelli Spool Silk" kitten.

These men did not come together merely for a good time, though they had this without doubt. There were speakers with funny stories, and an orchestra, and all the accompaniments of an elaborate banquet, but there was at the same time a sober eye to business. I was delighted to see that no wine was served. To this fact the president of the Agata Club, the host of the occasion, called attention, as one of the customs of the club. I am persuaded that business men are growing in appreciation of sobriety, and that still less in the future will they invoke the aid of liquor, either in the intercourse of the business interview or in the relaxation of social and club life. What proved of

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greatest value that evening was a discussion of the psychology of advertising, by a university professor who discussed the best methods of securing attention, and the way in which an advertisement should be prepared and placed in order to accomplish the most good. A stranger might have said there was too much of the academic air about the address. But it was followed throughout with an absorbed attention which proved the intense interest of the men present in the subject. Another topic discussed was the ethics of advertising, setting forth the duties of the journal, and the merchant and the advertising agent. Only the clear recognition of responsibility by all these can protect the public from unscrupulous, fraudulent, exaggerated or improper advertisements. To see these gentlemen who are the promoters of publicity, the makers of success in modern business, interested not only in the technique of their art, but in the moral obligations which lie in that field, was instructive, and prophetic of a still more brilliant and an even more commendable level to which the business interests of America are destined to rise.

**NOTES AND COMMENTS.**

**T**HE federation of Young People's societies is one of the things which is being warmly advocated. There are five great national organizations: the Society of Christian Endeavor, the Baptist Young People's Union, the Epworth League, and Societies for the Young People of the United Presbyterian and Episcopalian churches. Each of these societies holds a national convention. It is not proposed to have them give up their separate organizations, but merely to hold one united meeting and arrange for a general outline of study, and for union along lines of practical work. This is certainly a consummation devoutly to be wished.

One of the coming events of the new year which is of profound interest to the religious world is the meeting of the Fourth National Convention of the Student Volunteer movement, which is to be held in Toronto, February 26 to March 3. At its last gathering in 1898 1,598 students and 119 professors, representing 461 colleges, were present. It is estimated that the attendance at Toronto will reach 2,500. This is the first time that the convention has met in Canada, and its welcome will be hearty. Careful preparation is being made to present a strong missionary program. Hitherto the results of this auspicious movement have not fulfilled popular expectation, and it is to be hoped that the leaders will be able so to shape and control the mighty forces held within it, that they may tell in the most efficient way for the enlargement of the kingdom.

**A DARING ENGINEERING PROJECT.**

Man is doing his best to subdue the earth and to bring the forces of nature under his control. A daring scheme is being proposed to the scientific world which exceeds in magnitude and in possible results almost anything that has yet been heard of. It is proposed to close the Belle Isle Strait, between Newfoundland and Labrador, by building a breakwater across it at the narrowest part, where the channel is but ten miles

wide and 180 feet deep. The benefits to be derived from such a scheme are that the shores of Quebec, Anticosti, Cape Breton, Nova Scotia and Prince Edward Island would become veritable gardens, in which semi-tropical fruits and vegetables would flourish, and that the portion of Labrador west of the causeway would have a climate as salubrious as that of France, being in about the same latitude. It is estimated that the cost of this stupendous undertaking would be about thirty million dollars. The scheme itself is thought by many experts to be practicable. Belle Isle Strait is the doorway from the North by which icebergs find their way into the Gulf of St. Lawrence, and were the ice drift checked and turned back into the Atlantic great climatic changes would instantly follow. What a great thing it would be if a prohibitory breastwork could be built, keeping back the moral icebergs that float along the coasts of life, blasting with their chilly breath the flowers of virtue and converting earth's fairest gardens into barren wastes!

**THE POPULATION OF THE WORLD.**

The Current Cyclopaedia for December gives the world's population at a billion and a half. The population of the leading countries of Europe is given as follows:

Austria-Hungary .....	46,900,835
France .....	38,641,333
Germany .....	50,345,014
Italy .....	32,449,754
Russia .....	106,154,607
United Kingdom .....	41,454,219

The totals for the empires with large dependencies represented in the foregoing table are: France, 94,781,014; Germany, 71,032,014; Russia, 128,932,173, and United Kingdom, 390,000,000, from which it appears that the British flag flies over more than one-quarter of the inhabitants of the earth. Of these, however, nearly 300,000,000 are Asiatics and 40,000,000 are Africans.

Although the commercial supremacy of the United Kingdom is seriously threatened, yet her prestige is still sufficiently high to make the coronation of Edward VII. the final act in the enthronement of the greatest monarch of the world.

**PROFESSOR BRUCE VINDICATED.**

The posthumous article of Professor Bruce in the "Encyclopaedia Biblia" on "Jesus" brought to his friends sorrow and regret. It seemed to present a view of our Lord which was purely naturalistic. In an article in *The British Weekly* Professor Alexander Martin of New College, Edinburgh, comes to his defense and contends that he has been seriously misunderstood and wronged; it being his sole design to present "the real man Jesus, without the aureole of faith around his head, yet with a glory of truth, wisdom and goodness the better seen on that very account." His method is strictly scientific and historical. It rigorously excludes all reference to the divine Christ, who is, moreover, spoken of as "the author and the object of Christian faith." We think that Professor Martin's defense is well founded. It may have been unwise and misleading for Dr. Bruce to have eliminated all divine elements from his argument. The human and the divine are so interblended in the life of Jesus the Christ that it often is impossible to separate them. Yet we cannot believe that he had surrendered his faith in

the living Redeemer by whose presence the Church is inspired and sustained.

We recall a touching incident in connection with the last visit of Professor Bruce to Chicago, which has some bearing upon this controversy. Speaking in the intimacy of personal friendship, he said, with deep emotion, "I have often been accused of breaking down the faith of others in the divine element in revelation; but I wish to say that I have never written a line without feeling that the Master himself was looking over my shoulder; and in all I have ever written my chief purpose has been to exalt him before the eyes of men." Let others make what deductions they may from the famous Encyclopedia article, we cannot help believing that it is capable of an interpretation consonant with this tender testimony of love and fealty to the great Head of the Church.

### CHICAGO NOTES.

Notwithstanding its dirt and smoke, Chicago is one of the healthiest cities in the world, its death rate for 1901 being only a fraction over twelve per thousand.

Miss Jane Addams uttered a very important truth at the recent convocation of the University of Chicago, when she said that educators ought to get over the notion that people are all thirsting for knowledge. Generally the first thing to be done is to awaken in others a thirst for knowledge.

One of the concomitants of the recent cold snap was a coal famine. The supply at the mines was large, but the coal barons kept back the loaded cars in order that they might see whether a long-suffering public would bear another turn of the screw and pay advanced prices. It is this sort of thing that breeds socialists. Within a few years the price of coal in Chicago has gone up from \$5.25 to \$7.00 a ton.

In the part of his message which refers to the extirpation of anarchy President Roosevelt used words which have been interpreted in the double sense of the Delphic Oracles. At least, when the Ashland Fellowship Club debated the question "That the United States should further restrict foreign immigration," it was noteworthy that the speakers on both sides of the proposition used the President's words to enforce their arguments.

Dr. W. A. Bartlett of the First Congregational church believes that art as well as music ought to be combined with the Gospel. In this he is right, and his use of pictures at his Sunday services to illustrate truth cannot reasonably be objected to; but when he distributes free half-tone engravings of the pictures exhibited, it looks a little too like bribing people to attend the services. Churches are justified in using all legitimate methods of popularizing their message, but they cannot afford to go into the chromo business.

When Professor Taylor approached the proprietors of the old Union Street House for the purpose of renting it, they said: "Your references are all right, but we cannot understand what is in our building for you. What can you get out of it?" The rejoinder was that there was nothing in it for the promoters, but everything for the neighborhood, that they meant to put

everything into the enterprise and take no money out of it. This only drew forth the naive remark, accompanied with a half-pitying, half-contemptuous look, "There are such people!"

Rabbi Hirsch in a recent address arraigned our charitable and penal institutions, and said that the rule which we seem to be living up to is "Once a convict and a criminal, always a convict and a criminal." This is a sad condition of things. Most penologists believe in the possible reclamation of all criminals, except, possibly, a small residuum of incorrigibles. Christian reformers ought to believe in the possible reclamation of the most abandoned. The miracle of moral transformation through the power of the Gospel reverses the order of evolution; so that the Ethiopian does change his skin and the leopard his spots.

Speaking last week at the Auditorium on "The Press as an Educator," Charles R. Barrett, superintendent of the Atheneum, said: "Chicago is the news center of the United States. Its press service is the best in the world. In completeness of news, in the mechanical arrangement and appearance of the papers; in the editorial treatment of political, industrial, social and economic questions as they affect the world in general; in conception and execution of newspaper art and enterprise, I believe the Chicago newspapers are without any superiors." It is this conviction that leads us to believe that Chicago is the place of destiny as the future center of religious journalism in this country.

John Alexander Dowie, who has recently been claiming to be Elijah II., through whom the true Church is to be restored, has been sued by his brother-in-law, Samuel Stevenson, for the restoration of his property now in the hands of the defendant. Some curious things have come out in the course of the trial. Mr. Stevenson claims that Dowie exerted a mysterious influence over him which for a time he was powerless to resist. The official title of Dowie is "General Overseer of the Christian Catholic Church." His followers yield him implicit obedience. The business affairs of Zion are all in his hands. When his attorney was asked regarding the rights and privileges of the shareholders he replied, "They don't have any." For the exercise of pure autocratic power the Pope is nowhere alongside Elijah the Restorer.

"Moral fatigue" is the name given to a common disease by certain Chicago sociological students. "Moral fatigue" it is, according to certain of these students, which makes many a man a tramp. "We all feel more or less privileged to laugh at the tramp, for some mysterious reason," said Miss Jane Addams recently, addressing the members of the Chicago Business Woman's Club on "The Business Woman's Opportunity for Philanthropy," "although why we should feel so authorized to laugh at this particular brother man I am at a loss to understand. Certain it is, we should not laugh so readily did we realize that the tramp has frequently been made such by conditions largely beyond his control. Child labor, undertaken too early or performed to excess, is responsible for a large number of the tramps and aimless wayfarers of America. The boy or girl who works too early is surfeited with labor, bankrupt of ambition, long before the time when work should properly begin at all."

## CONTRIBUTED

*TO-DAY.*

So here hath been dawning  
Another blue Day:  
Think wilt thou let it  
Slip useless away.

Out of Eternity  
This new day is born;  
Into Eternity  
At night will return.

Behold it aforetime  
No eye ever did:  
So soon it forever  
From all eyes is hid.

Here hath been dawning  
Another blue Day:  
Think wilt thou let it  
Slip useless away.

—Thomas Carlyle.

### "ALL THINGS NEW."

PROFESSOR W. DOUGLAS MACKINZIE.

**W**HO loves not that which is new? The old indeed is also dear! It has been ours to use and to admire, even perhaps to cherish and love. Our memories set round it a soft halo of sweet thoughts, and we yield it up unwillingly. Even the diary which was scrolled over with jottings of every kind in 1901, we lay aside with a foolish little smiling sigh, half ashamed that we regret so slight a parting as that. But the new diary is welcomed with a stronger emotion of joy, than that swift pang. Its clean pages, which crackle as they open, seem to usher in three hundred and sixty-five new hopes. They are all new days, as yet unsmeared by contact with our weak wills and hearts of staining sin. They will come, one by one, fresh and pure, direct from the hands of God; and as we look forward we are glad. The new year is as a shining pathway through fields of many-hued delights.

This love of man's heart for what is new makes part of the thrilling joy of the Bible. Even in the older Scriptures it is found, for the psalmists and prophets caught sight afar off of some of the new things which God would give to man. The word "new" is a favorite in the second part of Isaiah. It is there we hear first of a "new name," and the wondrous vision of a "new heavens and a new earth." Jeremiah tells us of the "new covenant," and Ezekiel sees some way into the deep need of a "new spirit," and a "new heart." The psalmists speak appropriately of "a new song," the glad outburst in which a fresh experience of the grace of Jehovah must ever find its own and its swift expression.

But it is in the New Testament that prophecies of this kind are seen in their fulfillment. The apostolic writers do not speak to us of what shall be in a dim future of messianic blessing. The glory, "by prophet-bards foretold," has come upon them. Immeasurable changes have been and are being wrought before their

eyes and within their hearts "by the finger of God." The Resurrection of Christ and the sending of the Holy Spirit brought to men a new life, a new range of experience. Peter tells us that they felt as if begotten again into a living hope, John speaks of it as being born from above, and Paul does not shrink even from saying that the result is a new creation. For them even it was as the change from night to day, from weakness and disease to vigor and health, aye, from death to life through which they passed when the risen and living Christ entered into their hearts and lives. The old dread of God was swept away; the old fear of death was quenched by the glorious assurance of immortality in and with Christ, the conqueror of death; the old conscience of sin which haunted them like a spectral fiend of woe was destroyed in the presence of the Cross, and at the throne of the Son of Man; the old untempered power of the flesh was now brought under control of the man who had "put on" the Lord Jesus Christ, as Augustine found out so long after Paul had proved and proclaimed it. There was no limit to their expectations of redemptive changes which the power of God would bring to pass. "Behold I make all things new," stands in the twenty-first chapter of Revelation as the natural and even inevitable climax of the whole story of redemption. The very creation shall share in that crowning triumph of the Divine wisdom, and "all things" shall be new.

The Christian faces the New Year with these apostolic words and phrases ringing in his ear. He knows better than any that storms and trials, and sin and gloom, lie ahead among those quiet days and months, which seem so silent, pure and new as he looks forward to them. But he believes in the God of the new heart, the new life, the new universe. He will not go forward with weak and weakening dread. He knows that the old man in him is dying steadily, while the new man holds the secrets of the future which are the promises of God. It is the new man in us that bows when the old year dies, to ask the pardon of God. It is the new man in us that lifts the face of hope to welcome the New Year, to greet the oncoming days, Browning-like, "with a cheer." It is this new man in Christ Jesus who has a right to wish and expect a "Happy New Year" for all to whom the name of Christ is life itself.

### HOW TO FACE THE NEW YEAR.

We have left the first year of the new century behind us. It is numbered among the things that were. But we must not waste our time in idle mourning, for

"There's a new foot on the floor, my friend,  
And a new face at the door, my friend,  
A new face at the door."

Let us hail this new comer. What he brings to us God only knows. Life is full of uncertainties, but there is no uncertainty about God; therefore, facing the future, let us take as our motto the words, "I will go in the strength of the Lord God."

There is no standing still in life. Go forward we must; but, changing the inevitable into the voluntary, we ought to say "*I will go.*" "*I will go* at the call of duty, and meet calmly and bravely all the difficulties that lie in my path; forgetting the things that are behind, I will press on toward the goal."

Those who go forward relying upon God do not go forward in the dark. We are told that

"The irrevocable hand  
That opes the year's fair gate, doth ope and shut

The portals of our earthly destinies.  
We walk through blindfold and the noiseless doors  
Close after us forever."

Not in this pessimistic way should the Christian speak. He does not walk through the year's fair gate blindfold. He walks in the light, leaning upon the arm of his Divine Friend and Guide.

### FROM OUR LONDON CORRESPONDENT.

E. DOUGLAS SHEILDS.



*HE British Weekly*, the leading religious journal in the British Isles, has made for itself an honored place among the secular papers of the week. After its weekly issue on the Thursday many references to it may be observed in the daily papers. By all, it is regarded as an organ of undoubted influence and weight politically as well as religiously. This position has been achieved without sacrifice of the strong evangelical attitude it took up at the beginning. What undoubtedly gave its circulation a great fillip in its early days was the appearance in it of J. M. Barrie's "Auld Licht Idylls." Previously to this, certain keenly-scented readers had recognized in sketches that appeared in the Saturday's issue of the Edinburgh *Evening Despatch*, a style and a writer bound to make his mark. Yet as far as the general public are concerned Dr. Robertson Nicoll may be said to have discovered Barrie.

Dr. Nicoll, the many-sided man of the world, critic, preacher, politician, editor and bookworm, is one of the most remarkable and remarked men—if one may use the term—in the journalistic world of London to-day. As some one has said, he seems to have his brain in water-tight compartments. He himself says he never forgets what interests him, and he is a compendium of recondite learning and research.

In *The British Weekly* he writes in three, and sometimes more, capacities. He of course writes the leaders; as "Claudius Clear" he writes dissertations on books, men, manners, and things, which have lately been collected and published in book form. As "A Man of Kent," he writes "Table Talk" paragraphs, dealing with matters of current interest.

It may be remembered in this connection that Hall Caine brought an action against him some years ago. He had just published "The Christian," and in *The British Weekly* several articles referred adversely to the book. Hall Caine discovered that each of these, besides one or two that appeared in other papers, were from the pen of the same person. He contended that this was unfair, as it gave the public the impression of a consensus of opinion against his book. Dr. Robertson Nicoll, however, held that had his opinion been favorable Hall Caine would have had the benefit of it in the same degree. But with all due respect to Dr. Nicoll this is surely somewhat doubtful. Human beings, however generous, are, as literary critics, not so likely to multiply praise as the reverse. Dr. Nicoll, however, has justified his attitude somewhat, in the amount of space and support he accorded to "The Eternal City." It was considered an important addition to the probable sale of the book that he so introduced it to the nonconformist world. The nature of the book, however, precluded undivided praise.

"The Eternal City," by the way, is one of the few books that have been advertised by posters throughout

London. *Answers*, one of the "snippet literature" order of magazine, advertises its serials by thrilling posters, and *Pearson's*, who finance it, spent \$50,000 in advertising one of these serials and found it paid.

The Nonconformist church owes a great debt to Dr. Nicoll. His varied qualities as bookman and editor have attracted many readers out of sympathy with much else in the paper, and its circulation among adherents of the Church of England is increasing.

In these days of overwork one is hardly surprised to hear that Dr. Nicoll is by no means a strong man physically and that he is forced to conserve his strength by every means possible. One of these is to stay late in bed, and there every morning his secretary finds him.

One of the pulpit pleasures of which Londoners show their keen appreciation is that of hearing Mr. J. D. Jones of Bournemouth. Lately, when he preached for Mr. Silvester Horne, large congregations gathered to hear him. Mr. Jones seems to bring from Bournemouth the peace and restfulness of the country in addition to the intensity and earnestness of his personality.

When a Londoner hears a fine sermon, he asks himself somewhat impatiently, "Why is not that man in London?" And one who knows the equally insatiable appetite of our American cousins for fine men, might safely hazard a guess that some day Mr. Jones will be lured across the Atlantic, merely on a visit, we hope.

The first thing that strikes one about him is his delightfully unministerial appearance. As soon as he begins to read one recognizes the spiritual teacher conjoined with the artist. He takes for granted that his hearers are deeply interested and so they become as he reads with his exquisite intonation, absolute simplicity of style, and reposeful lack of haste.

The subject of his morning sermon was Thomas the Doubter, whom he said John Bunyan had inimitably described in Mr. Fearing, one who was "a choice spirit but who was always kept very low" and "who played upon the bass." He was "kept low about his spirit," and was "above many tender of sin." He looked within and abhorred himself. Mr. Jones pointed out that the nickname "The Doubter" was unjust, that his name should be "The Passionate Lover of Jesus Christ." His doubt arose not from his head but from his heart torn with grief and despair at the terrible fate that had overcome his beloved Master.

Mr. W. T. Stead's Christmas number of *The Review of Reviews* is one that will appeal to Americans. Its sale will probably be very great in the United States. Its subject is "American Domination in the World." The title page depicts this globe surmounted by the Stars and Stripes. He has not, however, added to the stars, an omission on his part as a prophet. Mr. Stead and his country have not been the best of friends lately and the circulation of *The Review of Reviews* has suffered severely in consequence. Mr. Stead, whose journalistic genius is unquestioned, has the accompanying faculty so valuable to the journalist, of being before the times. The British public is nothing if not philosophical, and doubtless it feels that if American domination does come to England it will be the very best thing for American domination!

"If you've tried and have not won,  
Never stop for crying;  
All that's great and good is done  
Just by patient trying."

## THE CHINESE IN THE HAWAIIAN ISLANDS.

C. A. NELSON.



At the present time, there are about 30,000 Chinese in the islands. Some came years ago, as contract laborers; others are here as merchants and artisans, and doubtless some have illegally entered.

The Chinese can be found in three distinct groups and localities: (1) The Chinese in the city; (2) the Chinese in the country; (3) the Chinese in the camp.

To the first class belong the traders and artisans; to the second the rice growers, and to the third the common laborer, with no family ties, as he came in by himself.

It would seem that the Chinese in the city would be the easiest to reach with the Gospel, owing to the fact that they come in contact with Christian people and the many agencies at hand, and also because this class has more or less of family and social life. Work among them has been carried on by devoted workers, yet the results have not been large. There are many Chinese Christians in Honolulu, for instance, but many of these were converted in China before they came here. The majority of these belong to the Hakka element, the minority belong to the Punti element. The Hakkas are strangers who came into China, after the Puntis had possessed the land.

The Puntis in the islands are mostly from the Heung Shan district which lies south of Canton, between Hong Kong and Macao. Financially, this class is doing well. Most of the trade is in their hands, but they are slow to receive the Gospel. They seem to be more reserved than those from other districts; it is therefore difficult to approach them, but this fact has been noted, that those who have been converted remain most steadfast.

The Chinese in the country have retained more of their native simplicity, but scattered as they are on the lowlands, in the midst of paddy-fields, it has been difficult to reach them with the Gospel; the more so because they are not a reading people. Small chapels, however, have been erected for them, and they seem to enjoy coming together, as they have no social life.

The Chinese in the camp are even more inaccessible. By a "camp" is meant a collection of cottages on a sugar plantation, the home of the workmen. During the day, the workers are lost to view, while at work in the dense growth of the sugar cane. Only evening services can be held for this class. There are no schools among them, as they have no families.

**Difficulties:**—In their endeavor to bring the knowledge of the Gospel to the Chinese here, the workers have to contend with two distinct factions, within the church, as well as without, viz., the Hakka and the Punti faction. Bitter feuds have existed for years in China between them; pitched battles have often been the result, and even towns and villages have been laid in ruins. This outward manifestation of ill feeling has somewhat subsided, yet even now the Punti considers himself superior to the Hakka. When a Punti becomes converted, there is still in his make-up a feeling of superiority over his Hakka brother. In looks and in dress he does not differ, but in dialect he does. In order to meet the needs of both, religious services are held in both dialects; the day schools are taught by two sets of teachers. It would seem that two separate

churches would be better, but even this plan is not considered practical. The two factions present a grave problem, but the future will solve it. The hope lies in the younger generation; it is even now solving itself. The government schools and boarding schools are helping toward the solution, as the English language is fast becoming the medium for communication.

In all Christian work for this most interesting people, in these islands, there are peculiar difficulties which do not appear, at present, in China. The Chinese here have lost their home simplicity, and to some extent their filial piety. They have been thrust forth into new surroundings, and have not yet learned to adapt themselves to them. They are developing a sense of freedom which borders on anarchy. It is but a rebound from the old to the new; a tendency, which, if controlled by the gentler forces of Christianity, is sure to bring them safely through.

In Honolulu it is no longer comfortable for a Chinese to wear his native dress, consequently he has departed from the custom of his fathers. Now he is well and neatly dressed in American clothes; even the "queue" has been discarded or at least wound about the crown of the head and concealed under a good-looking hat. The boys in the schools take to athletics much the same as the boys at home, and seem to enjoy all sorts of sports. They are learning the English very fast, and use it on the play grounds.

In all the Christian work done here, the aim is to bring Christianity to scores, and possibly hundreds of those who may, in turn, become helpers and leaders of their race both in the Hawaiian Islands and in China. Certain it is that more is being done for them here than in the states, where they have so often suffered at the hands of unprincipled men, until they have become suspicious of almost all.

Whether the aim in view is to be realized or not remains to be seen. At present, all are seeking their own; they are making money for themselves and have little or no thought about the welfare of their nation as a whole. Even the Christians have not yet reached that state when they are willing to give up all for Christ and to go back as missionaries to their own people. In the first place, they feel that they are not fitted for the work, as they are lacking in Chinese education. Then again, the knowledge they have of English will not help them to make a living in China. Even though a Chinese here were fitted for work at home, he could not live in China upon the small salaries the native helpers receive. Here in Hawaii, a native preacher (Chinese) often gets as high as \$50 (gold) per month, while in China the highest paid is \$10 gold per month. Now, in Honolulu, for instance, a common Chinese laborer gets at least \$1 a day, a carpenter \$2, etc. Knowing the difficulties above-mentioned he is loathe to leave his opportunities for bettering himself and go home and sacrifice the comforts he has here enjoyed. China, however, may soon open her doors to progress, when these same young men, now in business and in schools here, will take their places as leaders and teachers in China's renovation. Till then, the work in China must be carried on by a native ministry raised up in their own land under supervision of foreign missionaries, but in the future, much money for this work will be contributed by the Christian Chinese of America and Hawaii. By their liberality they will show to the world that they really value the Gospel, and consider it the only remedy for their people. In the language of another: "The work among the Chinese on these islands has not been in vain. A generation of young peo-

ple is coming forward who have been trained in our schools, and who have felt the quickening influences of that which is best in our Christian civilization. God grant that we may but know how to still further guide them and those who are to come after them. Through storm and clouds the sunlight of the eternal truth is beginning to dawn upon China. It is a time of limitless opportunity. Let us be quick to do our part and help usher in the perfect day!"

Canton, China.

## RELIGION AND PATRIOTISM.

GEORGE A. CAMPBELL.



A movement has been started in Chicago to bring religion and patriotism into closer relations. It proceeds upon the principle that religion and patriotism are twin-sentiments. They belong together. The foundation of human order is the Divine order, and government could not survive the decay of religion. Religion and patriotism were most happily blended in President McKinley, each strengthening the other, and they ought to be combined in every human being. To foster them, not in organic, but in sympathetic union is the object of the movement.

The method of the movement is the use of an emblem, two crossed flags, one to stand for each quality. The originator of the idea is the Rev. S. M. Johnson, pastor of the First Presbyterian church of Austin Station, Chicago. As President McKinley lay dying, the idea of conjoining the two sentiments came to Mr. Johnson. On the afternoon of the national funeral, at the hour of silence, that nineteenth day of September, he drew the design of the flag of religion, a crimson cross on the small field of white, and on the larger field of blue the words "By This Sign Conquer." This flag, crossed with the national flag, would stand for the idea that Christianity upholds government, and is the only force adequate to uproot anarchy and every crime and sin. The flag of the cross was to be used in every country with the flag of the respective nation, and thus the movement from the outset aimed at world-wide relations.

The first use of the emblem was as a color-print on church-leaflets. The next form in which it appeared was as a button or badge. The daily papers at once characterized it as "anti-anarchy" badge. It is indeed such, for when a man wears a button that says to every eye, "Christianity upholds the flag," he is bearing a clear testimony against anarchy. But it meant this and more, for the wearer also bore witness that he was an adherent of the Christian religion. Soon the emblem appeared as actual banner-flags for use in decorations, then as a stereopticon slide; and it is to be used also as a design for stained-glass windows.

The new emblem has evoked world-wide interest and inquiry. It is now being used in one form or the other in many of the states of the Union, in Cuba, Porto Rico, Hawaii, and the Philippines. It is on its way to Japan, and other countries. In Chicago it has already stimulated and set on foot a movement for the Sunday schools to observe a Sunday each year as "Citizenship Sunday." The idea has been adopted by the Cook County Sunday School Association and the Sunday before Thanksgiving was so observed in many of the

schools. It is the intention to extend the movement throughout the Sunday school world and thus make these Christian institutions even more positive training schools of Christian patriotism.

The churches, powerful as they are in the conservation of government, may become even more powerful in this direction. Who can measure the good that will result from the introduction of the national flag in conjunction with the flag of the cross in stained-glass windows? And the button, even this little common device may have a mission to perform in preaching a little sermon to every eye in daily life, "Christianity blesses the flag." As for Christianity, is it not the gainer by the witness that will be thus borne to it in daily life? The use by the several branches, of a common emblem, symbolizing something as to which all are agreed, will tend to the unification of the too widely sundered forces of the Christian world. Here is an idea with wings; it has been set free and it will wing its way through the earth. Success to it!

## HOW TO USE THE UNIFORM TOPICS.

There is complaint that the mid-week prayer-meeting is often unprofitable, and the complaint is, alas! but too well grounded. What then? Shall it be abolished? A few so advocate, but unwise so, as it seems to me. The trouble is not in the prayer-meeting itself, but in the way we run it. We lay the blame on *it* when we should lay it on *ourselves*. Stupidity and conventionality, the chief faults of the average prayer-meeting, disappear when we infuse a little freshness and variety. We too often condemn a prayer-meeting because it won't run itself. We expect it to be an *automaton!* But we must learn that it takes effort—hard, constant, earnest effort—to make it succeed. I regard it as axiomatic that the prayer-meeting out of which *much comes* must be the prayer-meeting into which *much is put*. And I feel morally certain that those who favor its abolition are for the most part people who expect to reap where they have not sown.

While variety spices the meeting, it may easily become its bane. The true idea is, variety within certain limits, or hedged by a certain measure of uniformity. Reading, prayer, songs and remarks are and must be prayer-meeting *staples*. But these can and should be varied almost without end.

1. Take the readings, for instance. There are generally two scripture selections with each topic. They may both be read by the leader, or by the leader and the meeting responsively, or by all in concert, or one responsively and the other in concert, or by two young men, or by two young women chosen for the purpose, or one by an individual and the other by the meeting, responsively or in concert. Here are seven or eight variations, and others could easily be added. Don't let even the readings be humdrum. Vary them.

2. Take the prayers also. A prayer-meeting, not to be a misnomer, should have *many* prayers. To have them they must be short and to the point. The Uniform Topics make for brief and specific prayers. They shut out the old-fashioned, long-winded and circumlocutory prayer.

Ask for three or four prayers, one right after the other, naming beforehand the persons to offer them. Call for sentence prayers that any who will may par-

ticipate. These for variety. The single prayer is, of course, the standby.

3. Take the songs. Choose them to fit the topic. Let them be full of spirit and life. Emphasize the musical feature. Call for voluntary songs. Make the music an attraction. Have the entire service a song service, once in a while, varied only by a scripture reading and an opening and closing prayer.

4. And finally, the remarks. It is a mistake to call them the *chief* thing. The worship in song and prayer is the chief thing. Sad will be the day when we come to think it a vain thing to *worship God*.

But well-timed remarks add no little to the interest, when they are well-timed, and quit when they are done. And why the *men* do all the talking? Let the women have their liberty.

Encourage the writing and reading of brief papers on special phases of the topic by thoughtful persons. Notify them the previous week. And every now and then close all books and have a "memory meeting"—getting songs, scriptures and everything else from the unaided memory.

These are merely suggestions, of course. But the burden of them is that if you want a good and profitable prayer-meeting you must thoughtfully plan and diligently work for it.

GEORGE DARSIE.

Frankfort, Ky.

### PLEASANTRIES.

*Magistrate*—"You are charged with having emptied a basin of water over the plaintiff." *Irishwoman*—"Shure, yer honor, ye must forgive me—in the dark I took the gentleman for my husband."

A negro preacher who had been carrying on a protracted meeting in Stewart county, was asked how he got on with the meeting. "First-rate," said he; "I made seventy convicts the first night."

"De trouble, 'bout er man's makin' a reg'lar practice o' findin' fault," said Uncle Eben, "is dat as he gits mo' an' mo' expert in 'is business, de demand foh 'is goods gits less an' less.—*Washington Star*.

A farmer in the neighborhood of Doncaster was met by his landlord, who accosted him thus: "John, I intend to raise your rent"; to which John replied: "Sir, I am very much obliged to you, for I cannot raise it myself."

A French marquis was riding out one day, when he passed an old priest trotting along contentedly on a quiet donkey. "Ha, ha!" exclaimed the marquis, "how goes the ass, good father?" "On horseback, my son—on horseback," replied the priest.

"How do you understand the phrase an 'impressionist picture'?" asked the country cousin of the city cynic, as they stood in the art gallery. "Why, an 'impressionist picture' is one that leaves on your mind the impression that it is a picture of a cow, until you look at the catalogue, and read that it is a picture of a water-spaniel."—*Boston Transcript*.

The lad was right in his theology, though perhaps

a little wrong in his history, who, when asked, "Who were the Pharisees?" replied that they were "Jews noted for their stinginess, for one of them brought, one day, a penny to the Lord, who took it in his hand, and turning it over and looking at it, said, "Whose subscription is this?"—*Missionary Record*.

Dr. Creighton, the new bishop of London, has a keen sense of humor. Some time ago when he was making a visitation of his diocese (Peterborough), he was entertained in an old manor house, and slept in a room supposed to be haunted. Next morning at breakfast the bishop was asked whether he had seen the ghost. "Yes," he replied, with great solemnity, "but I have laid the spirit; it will never trouble you again." On being further interrogated as to what he had done, the bishop said: "The ghost instantly vanished when I asked for a subscription toward the restoration of Peterborough Cathedral."

### THE RESTLESSNESS OF MODERN LIFE

The Rev. J. H. Jowett, of Birmingham, England, the successor of Dr. R. W. Dale, in a recent sermon, deplored the restlessness of modern religious life. He said: "The air palpitates with feverish heat; life is stretched in stress and strain; and I think that our religious emphasis only adds fuel to the flame. What is the emphasis to which I refer?

"Finding, following, keeping, struggling  
Is He sure to bless?"

That is the emphasis. There is little or no repose in our faith. Do you not feel the panting, perspiring race of the discipleship? 'Finding, following, keeping, struggling!' Cannot the familiar line be amended? 'Finding, following, keeping, resting!' That is the element that is wanting, the element of a fruitful repose.

Our religious vocabulary is full of perspiring terms—try, strive, labor, work, endeavor, and I miss the cool and cooling vocabulary of rest. I tell you, my friends, if anyone would start a 'Christian Rest Society' I would be one of its earliest members. I do not mean the rest of a rusting idleness, but that deep, constant, fearless, fretless repose of the spirit upon the Lord, out of which endeavor would arise as naturally as the flowers spring out of the quiet earth at the kiss of the quiet light."

### WHEN THEY MEET.

The American and the Englishman say: "How do you do?"

The German: "How do you find yourself?"

The Frenchman: "How do you carry yourself?"

The Italian: "How do you stand?"

The Spaniard: "Go with God, Señor!"

The Russian: "How do you live on?"

The Hollander: "Have you had a good dinner?"

The Chinese: "Have you eaten your rice?"

The Egyptian: "How do you perspire?"

The Mohammedan: "Peace be with you!"

The Persian: "May thy shadow never grow less."

The Burmese rub their noses against each other's cheek, exclaiming: "Give me a smell?"

Arabs of eminence kiss each other's cheeks and say: "God grant thee his favor and give health to thy family."

AT THE CHURCH  
 OUR PULPIT.  
 "GOD'S LAWS INVIOABLE."

CARLOS C. ROWLINSON.

*For verily I say unto you, till heaven and earth pass away,  
 one jot or one tittle shall in no wise pass away from the law,  
 till all things be accomplished. Whosoever therefore shall  
 break one of these least commandments, and shall teach men  
 so, shall be called least in the kingdom of heaven: but who-  
 soever shall do and teach them, he shall be called great in the  
 kingdom of heaven.—Matt. 5: 18, 19.*



OT a few men question or deny the truth of Jesus' statement in our text. "How many a time," they say, "the law is violated and never accomplished." A man in high office defrauds the public and laughs at all efforts to execute the law against him. By injustice and oppression another grows rich; and in vain does the beguiled girl and the helpless widow cry unto the God of justice. On every hand are abundant evidences that the law, in the main, is not accomplished, to say nothing of its fulfillment to the letter, which Jesus says here must be. If he that is greatest in the kingdom of heaven is he who obeys the commandments and teaches them to others, surely that kingdom is a great way off from the actual experiences of life—a kingdom as unreal and visionary as the wild dreams of the secluded and inexperienced monk!

But to so reason is to reason superficially. To think because the boodler is not lodged behind prison bars, therefore the laws are not executed, is to misunderstand the fundamental principle of law and of recompense, and is to demand that every offense against spiritual life shall be rewarded in the terms of physical affliction. An actual law is of necessity self-executing. It is a simple matter of fact that a man cannot steal without becoming a thief, whether the world knows he is such or not. A man cannot yield to his lusts without becoming an adulterer, however brazen he may be as he mocks the statutes against his crime. That is to say, "Punishment is not that which happens TO a man, but it is that which happens IN a man." . . . What a man does instantly reacts upon his nature, and he becomes the product of his deeds. As George Eliot has said, "Our deeds are like children that are born to us; they live and act apart from our own will. Nay, children may be strangled, but deeds never; they have an indestructible life both in and out of our consciousness." These things which we call laws—of right, of truth—are but God and his voice in the soul. *Every recorded statute is the attempt to put this divine voice into human language*, and is often very inadequate. But the divine law itself—the real law—is inviolable. We cannot escape it, do what we will, go where we may.

As is usual with Jesus, he here gives an interpretation of life and its problems quite different from that which is commonly accepted. We are to-day very much like the Jews in supposing that if we have escaped the outward penalty of the law, we are all

right and there will be no further reckoning. But Jesus, everywhere true to his interpretation of all experience by the laws of spiritual life, asserts with the greatest emphasis that the law is self-executing, that in our attitude toward the law we are permitting the law to fulfill itself as this attitude shapes our characters into the saintly or the devilish.

It therefore often seems to me that Jesus' attitude toward the law is very different from our modern view of the nature and function of law. He proclaimed the kingdom of heaven, a kingdom which is to comprehend all earthly relationships, but he mentions no law courts or legislative assemblies or executive officers in this kingdom. It is an institution to which men are responsible whether they will or not, its laws are laws of life—simply conditions of spiritual and moral existence—so that he who complies with them lives and he who violates them dies, and this is so because the violation of these laws is death and their fulfillment is life. The law of which he speaks is not an arbitrary statutory enactment; it is the will of God, written on the tables of the heart, and executes itself by making the obedient more truly one with God and by cutting off the disobedient from the sources of divine vitality.

Our modern psychology has thrown a flood of light upon this great principle of Jesus. It has shown that if a man attains proficiency in any line of life, he must bring his whole soul into accord with that line of life. Thus, while musicians and poets may be born and not made, yet every one attaining high proficiency—becoming great in this kingdom—must bring his soul into the closest sympathy with the laws of harmony, must so train his mind that his brain is quite made over, the very brain cells being rearranged, and the muscles brought into accord in all their actions with the laws of this life of song. He that attains proficiency in this art must have trained his whole being to vibrate in sympathy with the deep passions of life as men love and sin and triumph and suffer; must be able to catch the subtle whisper of the divine voice in the glow of setting suns or the salute from the divine Father as it comes on the beam of light from the distant-gleaming star. He that conforms to this law of music and poetry becomes great in his kingdom. On the other hand, the one who refuses to respond to the appeal of these subtle voices finds the law executing itself upon him to cut off his possibilities of artistic life. He becomes least in that kingdom—is lost to it. You will remember the statement of Chas. Darwin, that though in his youth he had been specially fond of poetry and music, yet because of his absorption in other pursuits, and the utter neglect of the cultivation of the poetic side of his nature, he came to have in his old age no taste for them.

The same truth illustrates itself in every department of life. The young man is filled with true religious sentiment. He cultivates it and seeks to bring his soul into complete accord with the divine will. He grows into an apostle Paul or Bishop Brooks, realizing the divine life in himself and teaching it to others. He is "great" in the kingdom of heaven. How often, on the other hand, is this passion for God thwarted or misdirected. I know a man who is to-day prominent in national politics. He is one of the most unscrupulous of demagogues. Yet he told me that in his youth he had purposed to be a Christian minister. He ignored the laws of his higher life, and they have executed themselves upon him in the most appalling manner. Emerson has truly said, "Crime and

punishment grow out of one stem. Punishment is a fruit that, unsuspected, ripens within the flower that conceals it." Which means also, of course, that obedience and reward are inseparably linked together, only that these rewards are of the same nature as the laws observed. That is to say, a man may be truthful and not become a rich man, but he inevitably becomes a true man. A man who seeks the highest wisdom may not become a great political leader, but he inevitably becomes a philosopher. A man who gives his whole soul in seeking to know God and his will, and to do that will at any cost, may pass through much earthly affliction, but he inevitably becomes a saint, the greatest in the kingdom of heaven.

Cannon Liddon somewhere says, "Sin violates and defies the moral law of God. And what is God's moral law? Is it a law which, like the laws of nature, as we call them, might conceivably have been other than it is? Certainly not. We can conceive much in nature being other than it is—suns and stars moving in smaller cycles; men and animals in different shapes; the chemistry, the geology, the governing rules of the matter of the universe, quite unlike what they actually are. God's liberty in creating physical beings was in no way limited by his own laws, whether of force or of matter. But can we, if we believe in a moral God, conceive him saying, 'Thou mayest lie,' 'Thou mayest do murder?' . . . The moral law is not a code which he might have made other than it is; it is his own moral nature thrown into a shape which makes it intelligible and applicable to us his creatures; and therefore in violating it we are opposing, not something which he has made, but might have made otherwise, like the laws of nature—but himself. Sin, if it could, would destroy God."

Here is the fundamental characteristic of religion; the discernment of a super-rational, supernatural will, which must be obeyed at any cost. It is that which has made all the heroes and martyrs of our faith. It has caused tender maidens to stand with composure, even with rapture, before the den of fierce lions. It has given men strength to endure the loathsomeness of the dungeon with songs of praise on their lips. It enabled the Master to say in the very face of death, "I have overcome the world." It prompted the apostle to say, "I count not my life dear that I may know him." It gave Luther the strength to defy the emissaries of Rome, though they were empowered to light the fires of Inquisition, and he cared not for the assembled armies of the Emperor. This it is which has led in all the great movements for the alleviation of human suffering and human ignorance. It is sending our missionaries to the malarious and fever-stricken regions of the earth to purify the atmosphere of its poisons, and to dispel the darkness of benighted lives. It precipitated the Cuban war, and is holding our forces in the Philippines. It induces legislatures to enact statutes looking toward equity and justice among men and relieving the condition of the helpless and oppressed. The will of God, that all-directing power, from which we cannot hide—which if we reject withdraws itself from us and leaves us selfish and cruel and base; but if we throw our life into its accomplishment makes us divine—makes us great in the kingdom of heaven.

Indianapolis, Ind.

Truly the fashion of this world passes away, but the Word of God endures for ever, and the promises of God stand fast.

## THE QUIET HOUR.

[The International Bible Reading Association Daily Readings.]

BY THE REV. ALEXANDER SMELLIE, M. A.

### THE PROMISE OF POWER FULFILLED.

"For the promise is unto you, and to your children, and to all that are afar off, even as many as the Lord our God shall call."—Acts 2: 39.

*Monday, January 6th—Acts 2: 1-21.*



ONDERFUL and blessed were the effects of Pentecost. The Fire fell from heaven. The Power, promised and sought, came at length. The apostles, Christ's spokesmen, were transfigured. A divine alchemy changed them from lead into gold. Instead of misconception, insight; instead of cowardice, courage; instead of a faith that groped and faltered and lost its path, a faith which laughed at impossibilities and said, "It shall be done!" And, O, that the same revolution might pass over me!

The Christian community, too, leaped into being. The Upper Room was the birthplace of the Church. An hour ago these disciples were merely Galilean peasants; now they are "vessels unto honor, sanctified, and meet for the Master's use." And O that in the Church to-day, the old love, and service, and singleness of heart, and steadfastness, might reveal themselves!

There is but one thing needful. I must wait and pray, as the first disciples did. I must look and cry "for the promise of the Father." I must refuse to let God go, until his heavens are opened and his Spirit descends.

*Tuesday, January 7th—Acts 2: 22-36.*

The history of Pentecost is familiar. Is it nothing but a history? Did Christianity set out attended by miracles of uplifting and salvation, which were never meant to be permanent? Is the Jerusalem benediction an exceptional experience; or is it the preface and the pattern of an entire dispensation? Did the Holy Ghost, who came then in tongues of flame, limit his energy to that brief and beautiful morning of the Gospel; or does he continue with us "all the days, even to the end of the age?"

If I am a messenger of Christ whom yesterday you might have named Mr. Ready-to-Halt, I have but to welcome the divine Spirit in his fulness, and to-day I shall be Mr. Standfast.

If I think the era of miracles gone in the world, the gracious and mighty Spirit needs simply to descend in power, and again the saving and wonder-working God will make bare his arm.

Why should there not be new Pentecosts as matchless and beneficent as the old?

*Wednesday, January 8th—Joel 2: 21-32.*

I long and pray for the young men who see visions. Never were they more needed than just now.

There is the vision for the personal life. It is the dream of character in which manliness and brotherliness and godliness join hands. It is St. Paul's great ambition, "I make it my aim to be well-pleasing unto him." For me, for all, let me seek, that there be no halting at any half-way house, no compromise, no second-best.

There is the vision for the Church life. It is the vision of a Church alive, impatient of a single stain on her white robes, absolutely surrendered in love and

devotion to her Lord. Let me pray, and pray, that soon the children of God may be roused from their dullness and lethargy, to grapple with great problems, to achieve great deeds.

There is the vision for the national life. If I cherish it, it will mean that I am fighting against all that is vicious and evil in modern civilization. God gird me for that battle!

There is the vision for the world-wide life. It is the vision of a world every part of which—east, west, north, south—has heard the Gospel of God's grace. I cannot harbor the glorious dream without myself being the missionary of Jesus either at home or abroad. O, let me rejoice in such a labor, such a sacrifice, such a crown!

Only let the Spirit be poured out, and to-day as of old our "young men shall see visions."

**Thursday, January 9th—Romans 1: 9-16.**

There is no power like that of the Gospel of Christ. It is, says the apostle, "the power of God unto salvation."

Here surely is power in its strangest guise. It is One dying on a criminal's cross who wields so controlling a sceptre; never did a king reign from such a throne before. Yet it is just the Christianity which has made most of the accursed Tree and of Him who endured it for sinners, that has been the force of largest account in the world.

But here, too, is power in its happiest operation. Jesus and His Gospel are power "unto salvation." They remove all evil. They bestow all good. They change my relation to God. They prevent my sin from destroying me. They make me the heir of a new and endless life.

And here is power in its widest range. "To every one that believeth" its virtue and its efficacy reach. Wherever men are, the Gospel is to go; and wherever the Gospel goes, it is to redeem and bless.

**Friday, January 10th—Romans 8: 1-14.**

Do I "walk after the Spirit?" No longer my own master, am I governed and led by him?

May God and the Holy Spirit unite me, so vitally, so closely, so unbreakably, with Christ my Lord, that I shall be dead to my will, and my plans, and my pride, and myself; and that he—my Redeemer and my King—will inhabit me night and day. Love, Augustine has written, makes one spirit out of two—man's spirit and God's. It is a true saying; but if, instead of "Love," I read "the Holy Ghost," I shall touch a profounder truth still. He changes me into the image of my Lord. He breathes into me the life of my Lord.

**Saturday, January 11th—Ephesians 3: 13-21.**

"Strengthened with all might by the Spirit"—how sublime the thought is, and what hopes it kindles!

I read in the words a tribute to the divine perseverance. When difficulties and discouragements rise, my enthusiasm fails and my resources are exhausted. Not so the Holy Spirit. His love does not weary. His power does not decline.

And, again, I read in the words the assurance of blessing for the world. Most storehouses of good wear out. Much that gladdened past generations has no gladness for the present. But the grace of the Spirit is always efficacious; it cannot lose its virtue. His convicting, his converting, his comforting might flows out to the universe unlesioned and full. To the end he will work his marvels for the children of men.

And, then, I read in the great words the richest con-

solation for my own soul. Daily, hourly, perpetually, he strengthens me.

**Sunday, January 12th—Corinthians 12: 4-13.**

There are "diversities of operations."

I see it in the beginning of the new life; for in how many modes and from how many motives conversion comes! I see it in the consciousness of the new life; for that varies in different Christians, sometimes bright and sure, sometimes overcast and troubled. I see it in the growth of the new life; for the sanctification of the disciples of Jesus pursues no fixed and stereotyped plan. I see it in the service of the new life; for it is a service which expresses itself through numerous channels—it is not uniform, it is multiform.

"We looked," Samuel Rutherford says, "that he should take the higher way along the mountains; and lo! he came by the lower way of the valleys." Indeed, he has a hundred ways, and each is good.

Thus my God teaches me a lesson of hopefulness for myself, though my experience does not coincide with that of other saints; of charity for my brother, though he is led along paths distinct from mine. And thus he tells me that he would have me more anxious about the end than about the means—about entering his city than about the road which conducts me thither.

"There are diversities of operations, but it is the same God which worketh all in all."

**BIBLE SCHOOL.**

**THE PROMISE OF POWER FULFILLED.**

*Lesson for Jan. 12, 1902—Acts 2: 1-11, (21).*

*Golden Text: The promise is to you and your children.—Acts 2: 39.*

*Time: Sunday morning of May 23rd, A. D. 30.*

*Place: The upper room in Jerusalem.*

**A CHICAGO TEACHER'S NOTES ON THE LESSON.**

ELIAS A. LONG.

**Verse 1.—Expectant Attitude.**

"All with one accord." The first fulfillment of the Lord's prayer, that "they may all be one . . . that the world may believe." Jno. 17:21. On that day an amazing number of people were turned to white themselves to the little flock of Christians.

The days of proud strife between the apostles were over. Luke 22:24.

**Verse 2.—Heavenly Signs of Power.**

"A sound." Not the dove symbol now, (Matt. 3:16) but the sign of a prodigious hurricane force. This was an indication of the enlarged spiritual force beginning its work on earth.

Now as then the spirit is present with greatest power where Christians are assembled for work or worship. His Presence should be felt strongly in the Sunday school.

**Verse 3.—The Flashing Lights.**

"Tongues as of fire." The symbol is now not that of the sword, nor shield, nor anchor, but a tongue, the chief means of the kingdom's propagation.

They were to "go and preach," "go and teach." Matt. 28:19; Mk. 16:15.

"Sat upon each of them." The Divine power was to be an individual flame and force. It sat on the one hundred and twenty. The same gift is to us. Verses 28, 29. Our church and Sunday school ought not to be a cold place, having the presence of the Spirit and of the fire. Matt. 3:11.

**Verse 4.—Divine Fulness.**

"All filled with the Holy Spirit." R. V. This was to be filled with nothing less than Divine love and the other Divine attributes. It means to be filled with God. "The love of God is shed abroad in our hearts by the Holy Spirit." Rom. 5:5.

But the fulness of the Spirit is known only by the fruit of the Spirit. Gal. 5:22, 23.

"With other tongues." To us also the Spirit gives power to speak with other tongues; the tongues of love, of compassion, of warmth.

#### Verse 5.—*The Waiting Jews.*

"Dwelling at Jerusalem." The more devout Jews of all nations had made the city their abode. Later many of these accepted Christ and providentially became bearers of the glad tidings to others of the home nations.

#### Verse 6.—*The Gathered Crowds.*

"Noised abroad." The sound of the wind was heard and all Jerusalem was stirred, as on the advent of the Son as a babe. Matt. 2:3.

"Heard in his own language." The Gospel to-day is heard in vastly more languages than at Pentecost, an outgrowth of the power of the Spirit.

#### Verse 7.—*A Startled City.*

"All amazed and marvelled." What turn had the new religion taken, whose leader had been slain, and which they thought had been crushed out? Are these things truly from the God of whom they spake? V. 17. Ch. 5:39.

"Are not all these Galileans?" God had indeed chosen the weak things to confound the mighty. So he does yet. I Cor. 1:27.

#### Verse 8.—*The Tongue of Love.*

"How hear we these men?" The loving acts and tones of missionaries to-day are understood by those of other tongues, long before their audible speech is clear.

#### Verses 9-10.—*Foreign Missions at Home.*

These were foreigners in Jerusalem and there they became converted. What a great work there is in every American community in converting the foreign element.

"Proselytes." Persons who had previously been rescued from the worship of idols, and had turned to the true God. Through conversion they became carriers of the Gospel to distant regions.

#### Verse 11.—*Babel Reversed.*

"In our tongues." The Gospel of the Spirit tends to unite the world's people.

"Wonderful works of God." They heard voices of praise for the adorable Master and King, His death, resurrection, ascension, and return in the Spirit with power. I Tim. 3:16; Ps. 107:8, 9.

#### Verses 12-13.—*And Some Believed Not.*

"Mocked." Satan was there to "take away that which was sown," (Mark 4:15) by means of his jests and lies, declaring the whole thing foolishness, I Cor. 1:23. It is an example of the silly objections in every age to Christianity; as if drunkenness could explain the ability to talk in many tongues.

#### Verse 14.—*The First Witnessing.*

"Peter lifted up his voice." The love of God imparted by the Spirit (Rom. 5:5) constrains Peter to address his old enemies of Jerusalem. He loves them. His whole theme is Jesus of Nazareth. V. 22.

"Men of Jerusalem." Not men of Bethany, where they had loved Jesus, but he speaks to the very men who had slain his Lord.

It is weak Peter plus the Almighty that is speaking.

#### Verses 16-21.—*Witness of the Word.*

"Spoken by Joel." Far from making an assault on Judaism, in this first address, Peter takes the Scriptures in which the Jews believed as a starting point.

Peter knew his Bible well.

#### Concluding Thoughts.

In to-day's lesson we have the inaugural scenes of the kingdom of the Spirit. Ch. 1:3.

The coming of the Holy Ghost is Christ's greatest gift. "I will send Him." John 16:7.

His coming means greater works than those Christ in person had done. John 14:12.

The Holy Spirit is the revealer of that which is obscure; He is the quickener, guide, comforter and regenerator.

Come, gone—gone forever,  
Gone as an unreturning river—  
To-morrow, to-day, yesterday, never,  
Gone once for all.

—Christina G. Rossetti.

## THE LESSONS IN A NUT SHELL

### THE VEST POCKET

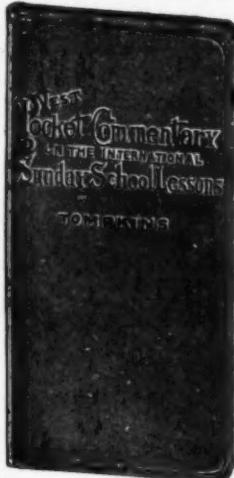
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**CHRISTIAN ENDEAVOR.**

CHARLES BLANCHARD.

**ENTERING THE KINGDOM.**

Topic Jan. 12; Ref. John 3: 1-8; 5: 24.



HIS incident of Nicodemus coming to Jesus by night is familiar to all Bible readers. It is one of the most important events in the ministry of Christ. And it is worth while remembering that the importance of an event is not dependent upon the number present. Getting the crowd is not the chief concern of the true teacher, or of the really effective minister of the manifold grace of God. Remember, the grace of God is manifold—and let us be glad that it is so. It is manifest in many and sometimes in marvelous ways. But ordinarily it is found as Nicodemus found the Master—and the way of salvation—by coming unto him and receiving from him the message of the new life from above. To

**Come to Christ.**

is the first and most important thing. Difficulties we will find—perplexing questions—puzzles in youth and in age. Nicodemus, though a teacher in Israel, found things new and strange. And all earnest souls will find difficulties. There are just two classes who have no difficulties in the Christian life—the fellow who knows it all and never makes a mistake; and the one who is so absolutely indifferent that nothing troubles him.

Nicodemus came to Jesus by night—it is surmised—because he was afraid to come in daylight. Well, it is better to come by night than not to come at all! There are a whole lot of bigger moral and spiritual cowards in this world than Nicodemus was. He afterward had the manly and Christian courage to face the rulers of the synagogue and to speak in defense of Jesus and of the cause of human freedom: "Doth our law judge any man before it hear him and know what he doeth?" John 7: 50-52. And this was spoken in the very teeth of those who but a moment before had declared—"This people who know not the law are accursed." The world has often done injustice to Nicodemus. He may have been one of these naturally timid men, but his coming to Christ shows his true spirit, and his defence of the Master his genuine courage.

**"How Can These Things Be?"**

There are some who make the "new birth" a great mystery—something as uncertain as the wind. Now, let it be said, humbly, there are spiritual things which only the spiritual mind can apprehend. The "simple Gospel" is also the sublime Gospel, because spiritual and eternal. "Ye must be born again—born anew—born from above—born of water and of the Spirit." It is the divine decree—a heavenly and human necessity. There are a thousand difficulties in the way—not God's, but ours. Each one of us has his own. The things of the flesh; the pride of life; ignorance, dense and dreadful; false teaching, unbelief—all these hinder us; and what is worst of all—indifference keeps multitudes out of the kingdom.

"He that heareth my words and believeth on him that sent me hath eternal life, and shall not come into condemnation, but hath passed out of death into life." He that really believes that Jesus is the Christ is born

of God. He that is obedient from the heart unto that form of doctrine is delivered unto us (read Rom. 6: 1-6) is free from sin; is born of the water and of the Spirit; is in the kingdom—saved!

**THE ROLL CALL IN HEAVEN.**

This incident is related by an army chaplain: "The hospital tents had been filled up as fast as the wounded men had been brought to the rear. Among the number was a young man mortally wounded and not able to speak. It was near midnight and many a loved one from our homes lay sleeping on the battle field that sleep that knows no waking until Jesus shall call for them.

"The surgeons had been their round of duty and for a moment all was quiet. Suddenly this young man before speechless calls in a clear, distinct voice, 'Here.' The surgeon hastened to his side and asked what he wished. 'Nothing,' said he. 'They are calling the roll in heaven and I was answering to my name.' He turned his head and was gone to join the army whose uniform is washed in the blood of the Lamb. In the great roll call of eternity, will your name be heard? Can you answer, 'Here!' Are you one of the soldiers of salvation?—*Christian Commonwealth*.

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## THE HOME

### THE MESSAGE OF THE NEW YEAR.

I asked the New Year for some motto sweet,  
Some rule of life with which to guide my feet;  
I asked, and paused; he answered, soft and low,  
"God's will to know."

"Will knowledge then suffice, New Year?" I cried;  
And ere this question into silence died,  
The answer came—"Nay, remember, too,  
"God's will to do."

Once more I asked, "Is there no more to tell?"  
And once again the answer sweetly fell—  
"Yes! this one thing, all other things above,  
"God's will to love."

—Selected.

### THE MINISTER'S WIFE.

#### FAMILAR TALKS FROM ONE TO ANOTHER.

**D**EAR PERSIS: I am greatly interested in the letter of your correspondent, Phebe, from the country parish, and sincerely sympathize with this faithful worker, and all others like her, who although not weary of the work are doubtless weary in it, and with good reason. Her trials are not peculiar to a country parish, however, but are found in large numbers of what may be called average churches in our smaller towns and villages, where pastors' salaries, ranging as they do from \$500 to \$800, sometimes with, often without, a parsonage, are manifestly inadequate. Neither must she think the city pastor or his wife pillow their heads upon down, or rest upon a bed of roses. Perhaps not in kind but in degree the responsibilities and trials in the city church far outweigh those in the country or village church.

The joys and sorrows of the minister's wife naturally present themselves under at least three phases—economic, social, and religious; the first having to do with her own personal affairs, the second and third with her relations to the church, the congregation and the community. In all these there is a sunny and a shady side. In every parish both the smooth and the seamy side of human nature is turned toward the pastor's family, and the path is easy or difficult according as one is fitted by nature or grace to make the best of perplexing or disagreeable situations, and the most of the kindness and good cheer invariably offered by friendly friends.

In the matter of home and personal matters the chief perplexities that fall to the lot of the majority of ministers' wives in town or country are unquestionably inadequate salaries and frequent moving. As a member of the committee on ways and means, the question of the pastor's salary is a very vital one to his wife. If, try as she will, economize as she may, things do not come out even, and debt, that dread of every self-respecting minister and his wife, stares the parsonage-dwellers in the face, then there is sadness where there should be joy, and a heavy burden is carried. As a class neither ministers nor their wives are extravagant, but on the contrary are noted for wise expenditure and careful economy, in these respects setting a wholesome example to their parishioners. Most ministers' wives take a real pleasure in making a little go

a long way, and success in making the old look not only "amaist" but quite as well as new, amounts to a proud triumph. But if one is ambitious to be a force for good in the church and community, the perplexities of clothes and the profession of seamstress are sad hindrances. The addition of a single hundred dollars would be many times a positive boon to a pastor's wife, enabling her to buy something new at a change of season and to have the making up done by some one else, thereby releasing her busy hands for the charitable or social work that would count for positive good.

It is a short-sighted and disappointing policy that pushes the pastor's salary down to the lowest figure, and one of the most fruitful causes of short pastores and discontented ministers. Not seldom it is the wife who urges her husband to resign, preferring to fly to ills she knows not of, than longer endure the ills she has. Her experience and observation teach her that if those who support the pastor would gauge their expenses and practice their economies upon her scale, there would be no need of placing the salary below a living rate. No church has a right to do this, and no minister can give his best service to a church which subjects him to it. When, through lack of business methods and business honor on the part of the responsible officers of the church, payment of such a salary is deferred long past the time due, or is doled out in dribs and drabs, and the pastor must ask for it or go without it, then the church stands in a position of forfeited honor before God and man. Every board of trustees should open an account at the bank, and the pastor should receive his pay weekly, monthly or quarterly, the church paying the interest if its account is overdrawn.

While I am writing, dear Persis, I am minded to speak of that other bug-bear which is the twin of the small salary—moving. The hardship and worry of having the household tree up-rooted every two or three years comes with greatest weight upon the house mother. I doubt if the most consecrated of us ever become sufficiently sanctified to take very joyfully the spoiling of our goods that comes with such humiliating frequency in these days of short pastores. The tender mercies of freight trains are neither very tender nor very merciful, and really it seems sometimes as if the wrecked furniture is hardly pieced together before it must be sent on its travels again, and carpets and shades are rescued from one misfit only to experience another in which their state is worse than the last. How their owner wishes some kindly spirit would prompt the good people of the church to fit the parsonage windows with shades, the principal rooms with carpets, the kitchen with a good linoleum and a range. She is sure she would live longer and be able to do more for the church if she could be relieved of this and kindred worries.

Another parsonage worry is the fear of the unfavorable effect upon the children of such frequent breaking up of the home, and transplanting the home life from one community to another. The parents ask themselves if their children will ever realize what a home really is, and the fear that the moving habit may become fixed and they be rovers all their lives is a genuine one. Then, too, they deprecate their children's severed friendships and realize the fact that it cannot make for the good of any child, or promote the stability of its character to have its friendly attachments thus broken off, and the necessity thrust upon it of adapting itself to new conditions and forming new ties. Even the household pets must often be sacrificed, many times with a true heartbreak in which

the sympathizing mother shares, as who would not when a pathetic little voice exclaims, "Mamma, I wouldn't mind moving if I could only take my kitty, and not have to get a new one every time."

Included in the experience of a change of location is the change of schools, perhaps a loss of grades and consequent interruption of the children's education. More than one minister's son or daughter has been prevented from going to college by these changes, and the wonder is that with the nomadic life lived by present-day ministers, their children reach college at all. Patiently these parents try to overcome the unfavorable effects of these things upon the lives of their children, not only as related to their education, but to their manners and morals.

The pleasant part of it all is found in the cordial welcome given the pastor's family, the taking of their little ones under friendly wings, and the kindly and helpful ministries always offered by the Lord's saints, which go so far toward easing the tired minds and bodies of the minister and his wife who have "just moved." The generous gifts from these thoughtful ones that find their way into every manse solve many a problem for the manse people, and are tokens of a love and good will which is as cement binding together pastor and people in enduring friendship.

To get the most of sweetness out of life, and to keep her enthusiasms fresh, the minister's wife must needs remember that her husband's choice of a profession precludes at the very beginning the thought or expectation of great worldly good, and that it presupposes much self-sacrifice and many and peculiar trials. But happily she will realize very early in her career that there are joys and blessed rewards that far outweigh the trials.

Love for her husband, desire for his success, and the higher motive of love to Christ and the flock of which her husband is the under-shepherd, will sustain and encourage her, even though she sometimes is sore at heart under what seems to her to be an injustice. To your correspondent in her quiet parsonage, and to every other minister's wife bravely doing her utmost to better those about her, especially the dear children, I extend a cordial and sympathetic greeting.

If Persis will let me I will come to the parsonage corner again, and chat awhile about the Minister's Wife and social matters.

DEBORAH.

### *The Art of Letting Go.*

One of the secrets of right living is letting that go which absorbs our energies and retards our progress. We held on to a great many things last year which we should have let go,—shaken off entirely. In the first place, we should expel from our minds completely the things which cannot be helped,—our past misfortunes, the trivial occurrences which have mortified or humiliated us. Thinking of them not only does no good, but it robs us of peace and comfort. The art of forgetting useless things is a great one, and we should learn it at any cost.

It is just as important to learn to let go as to hold on. Anything that cannot help us to get on and up in the world; anything that is a drag, a stumbling-block, or a hindrance, should be expunged from our memory. Many people seem to take a positive pleasure in recalling past misfortunes, sufferings, and failures. They dwell upon such experiences, and repaint the dark pictures until the mind becomes melancholy and sad. If they would only learn to drive them out, and banish their attempts to return, as they would ban-

ish a thief from the house, those painful thoughts would cease to demand entrance. We want all we can get of sunshine, encouragement and inspiration. Life is too short to dwell upon things which only hinder our growth. If we keep the mind filled with bright, hopeful pictures, and wholesome thoughts,—the things only which can help us on and up in the world,—we shall make infinitely greater progress than by burying ourselves in glowing retrospection.

One of the first lessons in life is to learn to be absolute master of one's own mind, to clear it of its enemies, and to keep it clear. A well-trained mind will never harbor thoughts inimical to success or happiness. You have the ability to choose your mind's company; you can call up at will any guest you please. Then why not choose the noblest and best?—Success.

### *Through the Fog.*

FRANK H. SWEET.

The fleet was overdue, and now a gray, ominous fog was stealing in toward shore. White caps and jagged reefs, long outlying points of land, and small fishing-boats that hugged the shore, were alike swallowed, one after another by the advancing implacable wall. Even in clear light this wild, inhospitable shore was a dread to mariners; now with its fangs and claws shrouded and the hollow, reverberant roar of the breakers coming from indistinguishable points, what would it be?

A woman walked back and forth upon the sands, wringing her hands and moaning. She had loved ones out there behind the wall, and she had a past darkened by wrecks which even now thrust their whitening ribs above the sand along the beach. A child of five or six years walked by her side, trying to keep pace with her footsteps, and glancing anxiously up into her face from time to time.

Presently an old man hobbled toward her from a small cabin, which was already losing its shape in the fog.

"Oh, Janet," he called, "can ye come an' sit with my girl awhile? She's uneasy like, an' I want to go down an' look at my pots before the fog gets too thick."

"Is she worse?"

"Not much. But she's restless an' can't bear to be left alone. It'll be a kindness, Janet."

"Tell her I'll be up after an hour or so. I can't yet. My man an' the boys are outside, an' I must stay on the beach till I get some news of them. I can't sit down now."

The old man turned and hobbled back toward the house. The little girl looked up into the woman's face with big, wondering eyes.

"Papa and the boys were outside yesterday, mamma," she said, "an' you didn't come down on the beach. You were singin' an' workin' most all day."

"But there was no fog yesterday," the mother rebuked; "it was bright an' clear."

The child looked puzzled.

"Ain't God in the fog just the same as in the sunshine?" she asked.

"Of course." Then the woman paused and caught the child up in a close embrace.

"You are right, little one. I'm a poor creature not to trust him."

The old man had paused near the cabin and was gazing wistfully toward the little cove which contained the lobster pots.

"Oh, Martin," she called, "you can go an' look after

'em now. I'm coming right up, an' I will take care of your little girl till you get back."

Later in the afternoon there was a slight clearing of the fog, and through this the boats came in one after another. The woman was bending over the sick girl when she heard strong voices calling her name on the beach.

"It's my husband and the boys," she said reverently. "Thank God."

## FOR BOYS AND GIRLS.

### THE REASON.

Happy little Smiling Face,  
When walking on the streets,  
Gets a pleasant nod and word  
From every one he meets.  
"Precious dear!" says Mrs. Love,  
"Halloo, boy!" calls Joe—  
Joe's a ragged newsboy;  
But others do just so.  
Tim, the big policeman,  
Doctor, lawyer, clerk,  
Stop to smile "Good morning,"  
However hard their work.

Sulky little Sour Face,  
Though he walks a mile,  
Passing hundreds on the way,  
Never gets a smile.  
Every one has on a frown,  
As he hurries by—  
No one stops to say, "Halloo!"  
None to say, "Good-bye!"  
"Folks are always cross and glum,"  
I heard Sour Face sigh.  
If you meet him, tell him, children,  
Just the reason why.

—S. S. Visitor.

### HELPING.

The basket of blocks was on the ground, and three rather cross little faces looked down at it.

"It's too heavy for me," said Jimmy.

"Well, you're big as I am, 'cause we're twins," said Nelly.

"I won't carry it!" said the little cousin, with a pout.

Mother looked from her open window and saw the trouble. "One day I saw a picture of three little birds," she said. "They wanted a long stick carried somewhere, but it was too large for any one of them to carry. What do you think they did?"

"We don't know," said the twins.

"They all took hold of it together," said mother, "and then they could fly with it."

The children laughed and looked at one another; then they all took hold of the basket together, and found it very easy to carry.

"The way to do all the hard things in the world," said mother, "is for every one to help a little. No one can do them all, but every one can help."—Philadelphia Methodist.

### WHY IS A MONKEY A MONKEY?

One of the funniest little animals is the monkey, and whenever you look into its little wrinkled face, remember how its name arose. Monkey is due to the English way of pronouncing the Old German word *Moneke*, which was the name of the ape's son in a famous old tale. This *Moneke* is a diminutive form of the Italian *monna*, meaning "an ape," and also used as a nickname for an

old woman; while *monna* itself is short for *madonna*, that is, "my lady." *Orang-outang* is a Malay expression, meaning, in plain English, "the wild man of the woods." *Lemur* is the Latin word for "ghost," and was given to the little animal so called on account of its nocturnal habits. The squirrel carries its name-history about with it in the shape of its bushy tail, which serves to a great extent as a covering when it sits down. *Squirrel* is composed of two Greek words, meaning "shadow" and "tail." *Mouse*, which goes far back to the old Persian and Sanskrit languages, means the "stealing" animal, just as *wolf* in its original form meant the "tearer," and *hare* meant "jumper." The lynx was so called because of its keen, bright eyes, its Latin name being allied to the Greek word for a lamp.—*Cassell's Little Folks*.

### Jack's Way.

"Hello! What are you hiding here for?" demanded Joe, as he suddenly came upon Jack Holland standing in the archway that led under the railroad to an open common beyond.

Whatever it might have been earlier, it was not a case of hiding just then, for Jack was in full view of any one who chose to look that way. But the common was a chosen playground for the schoolboys, and that a game of ball should be in progress so near, and Jack not join it, was certainly remarkable to any one who knew him. Joe playfully pushed him back against the wall.

"What are you up to, anyhow? You've been shy ing games for two or three days."

"I"—Jack laughed, but looked a trifle embarrassed. "I'm practicing diplomacy," he said.

"Dip—which?" Joe staggered as if overcome by the unexpected word. "Going abroad as ambassador? Haven't been offered a foreign mission, have you?"

"No, it's home mission," laughed Jack. "See here, Joe, I don't mind telling you. It's about that new fellow, Woods—'Backwoods,' the boys call him. Well, his sister works at our house, and she's trying her best to give him a chance. She asked me to help him along some, if I could." Jack wriggled his feet uneasily as he made this admission, and his cheeks flushed under their healthful brown. He had a fear that it savored of girlishness or goody-goodyness, something entirely beneath a boy's dignity. "Jim Woods is all right, too, even if he hasn't as much money as Ellis & Co. But you know Bob Ellis; nobody can lead him anywhere except by letting him think he's doing the leading himself. I saw him size Woods up the first time he saw him, and if I tried to say a good word for him, Bob would be sure to freeze him out."

"Well?" said Joe, wonderingly.

Jack laughed again. "Just watch," he said, "Woods is a pretty good player, but I found that there were going to be enough without him all the time, and he'd be crowded out. So I've managed to slip off now and then, and of course they'll take anybody, when they're short for a game. After he's played two or three times he'll sort of be in the crowd, you see, and Ellis will like him all right, if he thinks he discovered him himself."

A prolonged shout from the common drew the two from under the bridge, and, as they crossed the open, Bob Ellis saw them.

"Where have you two fellows been?" he called. "Seems to me you're never round lately when we look

for you, Jack. You needn't think there's no fun when you're out of the way. You ought to have seen Woods bring up our side."

Jack looked at Joe with a wink and a droll grimace, but aloud he only answered calmly: "Glad you weren't inconsolable. I never did really think the world would stop if I dropped out of it a minute."

But a number of good things might stand still if Jack Holland didn't keep them moving, Joe decided, as he walked thoughtfully homeward. He had never before thought how many things Jack did manage without seeming to manage at all.

"I suppose Bob Ellis is sure he is the leader among the boys, and likely they'd say he is, too; but it's Jack's plans that generally carry at last. Jack doesn't order and bluster, but somehow—well, there are other ways of getting what you want than using your fists for it, and other ways of doing good besides preaching."—*Morning Star.*

### Hinges.

"Of course, I can take care of them," said Jeanie, with a little toss of her bright head. "Grandma needs you, Aunt Beth, and you see the children are contented with me."

She tossed a rubber ball to Claire as she spoke, and turned to catch the ball that Clyde's little hands were uncertainly trying to throw to her. The mother looked from the sweet, girlish face to the laughing babies.

"O yes! I can trust them with you, dear, and I'm glad I can go. I do not know any one else I'd be so willing to leave them with. Good-by."

Jeanie watched the carriage roll away, but her little charges clamored for her attention, and drew her from the window. She felt quite matronly and dignified as she looked around the beautiful room and reflected that she was to be mistress of the place until the next day. Aunt Beth's home and twin babies were her admiration, and she was quite proud of the little ones' devotion to her.

Late in the afternoon the door bell rang, and a young friend was ushered in.

"Oh!" laughed Jeanie, jumping up from the construction of a block house. "I heard the bell, but I thought it was some caller for Aunt Beth, who would go away as so many have done before."

"No; I came to see you," said her friend. "I went to your house first and found you were here. I want you to go with me to the art gallery. There is a beautiful painting which is to be taken away in the morning. It is only here for to-day, and we must see it. Run and get your hat, for we will not have more than time to go and get back before tea."

Jeanie's picture-loving eyes brightened; then she paused.

"But I can't go, Madge. I'm staying with the children, you see."

"Nonsense!" answered Madge, impatiently. "Why, you are going to be here all night, aren't you? And you needn't be gone more than an hour and a half. You will be back in plenty of time to 'tuck them in their little bed,' and all that sort of thing. Can't Susan take care of them?"

"I'll be busy in the dining-room, but I can leave the door open, and we can get along for a little while if Miss Jeanie wants to go," said Susan rather slowly. She was putting coal on the fire, and felt that the visitor waited for her to speak.

"There!" cried Madge, triumphantly. "Now get your hat. Their own mother leaves them sometimes."

"She wouldn't have left them to-day if she hadn't thought I would be here," Jeanie urged. "It might be all right, Madge, and I do want to see the picture, but—I couldn't feel comfortable about going."

She would not be persuaded, though Madge called her an exaggerated conscience, and finally departed vexed and disappointed. Jeanie, too, was disappointed. She had heard of the picture before, and had hoped to see it sometime. Besides, it did seem a scant return for all the trouble her friend had taken to let her go alone. The thought of seeming unkind troubled Jeanie. The children played as contentedly with their box of toys as if they were quite capable of amusing themselves, and perhaps they would scarcely have missed her. She took up a book and tried to forget her annoyance in reading.

Suddenly a slight sound, she scarcely knew what, drew her attention to the children, and with a quick cry she sprang from her seat and caught the little boy from the floor. The boy was choking. The little face was purple, and the bright marbles scattered over the carpet told what had happened. Her cry brought Susan, but the frightened girl no sooner comprehended the trouble than she turned and ran out of the house and down the street for a doctor. Four blocks for help. The hopelessness of it flashed through Jeanie's mind as she heard the door close, and felt herself left alone to the frantic efforts she had been making from the first warning. She tossed the child, she swung him forward and downward, and then, just as it seemed as if he must die, the marble flew from his throat, and he fell back limply in Jeanie's arms.

It was over in scarcely more time than it takes for the telling. It was only one of those "almosts" that lie so thickly along the path of daily life—the things that nearly happen, but do not quite, and are so speedily forgotten. The color was coming back to Clyde's face, and he was crying a half-frightened, half-fretful cry by the time Susan had delivered her incoherent message and returned. When the doctor came, an hour later, both children were peacefully sleeping.

"I was out of town, and only came back a few minutes ago," he said. "I couldn't quite understand what was wrong from the word I received, but I came at once."

He was an old friend of the family, and Jeanie explained, sure of ready sympathy.

"What if I had not been here?" she said, as they looked at the two rosy sleepers.

"But you were," he answered, soothingly, noting the nervous tremor in her voice.

"But I was tempted to go. It seemed such a trivial neglect, if, indeed, it could be called neglect at all, and yet—how awfully great it would have looked to me all the rest of my life!"

"Ah, yes; if you had gone. Everything in this world is a hinge upon which something else swings," he said, thoughtfully. "And we never can be sure that any omitted duty will be a trifle."—*Forward.*

The true life draws nigher  
Every year.  
And its morning star climbs higher  
Every year.  
Earth's hold on us grows slighter,  
And the heavy burden lighter,  
And the dawn immortal brighter  
Every year.

Albert G. Pike.

## NOTES AND PERSONALS

The Illinois State News is a fine state missionary paper. The churches should support it.

The missionary offerings of the Springfield church this year will aggregate \$1,300. This leads the state.

Swan (Ia.) church reports through its clerk, D. C. Gates, a meeting being held by Bro. Beems. Large audiences are attending.

Edward Clutter, evangelist, has just closed a good meeting at Highland Center, where Bro. Hugh Lomax is pastor, resulting in twenty-six additions.

W. W. Wharton, Murray, Ia., Dec. 8, 1901, writes: Our meeting closed here with fifteen additions. For a short meeting was very successful. Prospects bright for next year.

The West Side Christian church building at Springfield, Ill., will be dedicated January 5 (Sunday.) The services will be conducted by the Springfield pastor, J. E. Lynn.

E. W. Brickert of Houston, Texas, writes: Yesterday was a blessed day all day. A constantly deepening interest in every department. Many more strangers every week are attending our meetings. One accession in forenoon, and a noble man baptized at night.

Ponca City, Okla., Dec. 26. Meeting here twenty-five days old, and forty-nine souls added to the saved. T. H. Popplewell, pastor, is doing the preaching, assisted by Sister Williamson, while Bro. Williamson conducts song and praise services which are sermons in themselves. We are all rejoicing in the splendid meeting.

The Omaha Daily World-Herald gives a page of its Sunday issue of December 8 to a fine write-up of "The Christian Church Convention and How It Came to Omaha." Pictures of Sumner T. Martin, W. T. Hilton, W. B. Crewdson and other preachers and workers appear in connection. Evidence is not lacking of enthusiasm in preparing for next year's gathering.

Notwithstanding the fearfully cold weather the \$7,000 house of worship at Pine Village, Ind., was opened for worship, and dedicated to Almighty God on Lord's day, December 15. An indebtedness of \$3,000 was easily provided for with a surplus of \$700 for contingencies. It was a day long to be remembered, both by the members of the church and by the citizens of the place.

At the reception given F. D. Ferrall at the close of his three years' labors with the Pleasantville, Ia., congregation a beautiful gold watch was presented him as a token of the brethren's regard and appreciation for actual work done. The watch bore a significant engraving, and was presented

at the close of the evening's exercises. A large crowd was in attendance. There were music and refreshments.

Lowell C. McPherson writes an interesting brief from Havana, Cuba, Dec. 16, 1901: My Dear Bro.—We enjoyed hearing the first public confession that "Jesus is the Christ, the Son of God" in Spanish last evening in our mission. The young man is 26 years old and highly respectable and well educated. He will be buried with his Lord in baptism in the gulf, where twenty-six others have already been baptized by us. We are having an increasing attendance of Spanish-speaking people in our English-speaking services. We have Mexicans, Spaniards, Cubans, Swiss, Germans, Russians, a Boer, English, Syrians, Italians and Americans in our English-speaking service.

For several weeks the honored and beloved president of the Christian Woman's Board of Missions, Mrs. O. A. Burgess, has been very sick. Her illness is a consequence of repeated attacks of the grip, which have resulted in serious heart trouble and general exhaustion. At this writing, her symptoms are more hopeful. Even should these favorable conditions continue, it must be some time ere she can be out again. Those whose letters to Mrs. Burgess have remained unanswered will understand the reason, nor is she yet able to receive letters or messages. We know the united prayers of the members of our organization will ascend for her. Her sister, Miss Legerwood, and the members of the executive committee of the board sincerely thank the many friends for their great kindness during her sickness.

The eldership is a noble office. Very few persons realize how much our churches owe to faithful elders. The Illinois State News says: The work of the eldership is a most important service. As the elders go so goes the church. If they are indifferent and worldly the church will be like them. They should be chosen for their faith, devotion, loyalty and sound sense. They must be men in the highest sense, full of sympathy and willing to help the weak, and at the proper time firm in dealing with the unruly for the safety of the church. A wise elder will direct rather than antagonize; lead rather than drive. The qualifications of an elder are given in the following scriptures: 1 Tim. 3: 1-7; Titus 1: 5-9. Men of the character set forth in these passages deserve much of the congregation and the Bible so enjoins—1 Tim. 5: 1, 17-19. Such elders should be loved and honored by the congregation.

At the last meeting of the state board of Illinois the reports showed the most satisfactory work done of any first quarter of any year. A summary of the quarter is as follows: Men employed, 6; days' service, 332; churches visited, 29; meetings held,

9; sermons delivered, 352; conversions, 144; other additions, 134; total additions, 274; collections in the field, \$811.96; churches organized, 4; church rally, 1; district conventions, 2; corner stone laid, 1; dedication, 1; difficulties adjusted, 4. Appropriations were made to the churches at Fulton and Streator, \$50 to the first and \$100 to the second, to sustain regular preaching. The committee on program for the next state convention was appointed as follows: E. A. Gilliland, chairman, Clinton; J. H. Smart, Winchester, and N. S. Haynes, Eureka. All communications in regard to the program should be addressed to these brethren as the secretaries have nothing at all to do with this matter.

I. S. N.

The editor of the Christian Courier truly says: A lesson that an editor learns very soon is that he cannot please everybody. The same mail brings letters heartily commanding some article or position and others condemning in the most severe terms.

## SURRENDERED

### To Hot Biscuits and Warm Pie.

Bombarding the stomach with hot biscuits and warm pie, plenty of butter, bacon, greasy potatoes, and a few other choice delicacies will finally cause the fortifications to give way. Then how to build back on good food is worth knowing.

A man in Factoryville, Pa., attacked his stomach in about this way and says: "The sign of surrender was plain in my white, colorless face. At that time every article of food distressed me, and heartburn kept me in continued misery. I liked all sorts of breakfast foods but they did not agree with me. Of course much of the food that I ate contained nourishment but my stomach could not get the nourishment out. I tried pepsin and other aids to digestion which worked for a time and then gave out."

"Finally I reasoned, when in an extremity, that if the stomach could not digest the food why not take some food that was already digested like Grape-Nuts. So I started in on Grape-Nuts and the new food won my palate straight away and agreed with me beautifully."

"The heavy, oppressive feeling disappeared and I became thoroughly impressed with the new food and began to improve at once. Little by little my strength came back and slowly and surely I gained my lost weight. The wasted tissues and muscles built up, and to-day I am well, buoyant and strong."

"I unreservedly give the chief credit to Grape-Nuts which met me in a crisis and brought me over the dark period of despondency. Nothing else did it for nothing else could be endured."

"Please withhold my name." Name can be given upon application to the Postum Co., Battle Creek, Mich.

There are not many forms of heresy with which an editor will not be charged by some one in the course of a twelvemonth. In a recent issue we wrote an article setting forth the impressions a certain preacher made on us while listening to him. It happened that these impressions were, in the main, favorable and removed some suspicions that had arisen from some adverse criticisms we had heard. The next week the same mail brought several letters of hearty commendations of the article and one asking that we stop sending the Courier because we so wrote of this man. Such experiences are likely to make one think that with a great many, the boasted liberty of which we have so long delighted to talk is only in the imagination. We have all along held out the idea that we allowed the largest liberty in matters not essential to one's salvation. Our motto has been: "In essentials, unity, in non-essentials, liberty, in all things, charity, but the editor learns that this looks better on paper or sounds better in a sermon than it does in the daily affairs of religious life.

We are glad to announce that Charles Reign Scoville has accepted the unanimous call of the Union Christian church to its pastorate. Bro. Scoville was born about thirty-two years ago on a farm in eastern Indiana. Through district school, academy, normal school, college and university, he virtually worked his way, receiving the degrees of B. S., A. B., A. M. and LL.D. He is probably the youngest minister in the United States with the degree of LL.D. He began preaching when about 20 years of age and with the exception of the time spent in college and university, and a short term of teaching (during all of which time he did much preaching) he has continued to preach, devoting himself especially to evangelistic work, in which he has been remarkably successful. He has conducted some of the greatest revival meetings of modern times. In Pittsburgh, Pa., in a series of meetings held the present year, there were 667 additions. In Des Moines, Ia., the home of a great Christian institution of learning where there are Christian churches under the pastoral care of some of the brainiest, brightest men in the ministry of the Christian Brotherhood, this young, unassuming, and devoted evangelist, this year, gathered over 1,200 souls into his Master's fold. Last year in a meeting held in Evansville, Ind., he had fifty-seven accessions in one day. During the past nine years over ten thousand people have been brought into the Church under his preaching. Last year under the flags of twelve nations, he journeyed 20,000 miles, seeing for himself the lands, seas and places of Bible story and song. With this man of original, fertile mind, of education and culture, of unbounded zeal and courage, of tremendous energy and earnestness,

"filled with the Holy Spirit and faith," and a consuming passion for the salvation of souls,—with such a man for its leader the Union church calls on all people in the community who are in sympathy with its efforts to establish a Christian Institutional church which shall be a center of influence for good, inspiring men, women and children to live clean, honest, noble Christian lives, to unite with it in this great enterprise so carefully considered and so wisely planned.

#### "OUR PLEA FOR UNION."

By E. H. Kellar.

In my opinion Bro. Willett naively accepts the criticism of the "outside" friend, the enemy (p. 8), "We as Disciples of Christ are no more anxious to see this end (restoration of the ideals of the Apostolic church) accomplished than are our religious neighbors." That we are after the "inconsequential ends of legal correctness" rather than "the essential things of Christian life." We have a number of religious neighbors; who of them in their anxiety to restore apostolic ideals have abandoned their standards?

(Page 14), "So far as a merely external judgment is concerned the contention that we are a denomination is justified." Because, forsooth the churches of Christ co-operate in educational, missionary and benevolent work, they are therefore a denomination, thus, after what appears to me to be a superficial consideration, Bro. Willett says to our "outside friend" we are either a denomination or "only a voice."

On page 18, I would inquire of Bro. Willett if there is, in his opinion, a "thrallism of Methodism or darkness of Presbyterianism" from which it is essential to save a man in order to the restoration of the apostolic ideals and Christian unity?

Has Ephrham abandoned his idols? Have the Methodists and Presbyterians abandoned their standards, we know they do not parade them as formerly, are they abandoned? Have they simply run up a flag of truce? "We will put up with you, if you will put up with us, see how eminently fair we are, you are good people, so are we, just as good, maybe a little better, yourselves being judges, now let us alone."

Those observing the world's parliament of religions learned this lesson from the "outside friend"—that we ought to be very tolerant with Confucianism, Buddhism, Mohammedanism, Judaism, and every other ism there represented, were they not all good, pious people?

It will require no evidence or argument to convince me that there are many bigots at home and abroad, I am acquainted with the "Anties," but when all is said, shall a general amnesty be proclaimed? Who will lay down their arms? Shall we only, we who have only the New Testament?

In Bosworth, a town in Carroll county, Mo., of 800 population, in a well settled country, there were but two congregations, a Methodist Episcopal and a Baptist. There are three church buildings, Methodist, Baptist and Church of Christ, with restrictive clause an "anti." There were in that town and vicinity a number of souls who were Christian only and had as much use for M. E. and Baptist bigotry as for the anti-restrictive clause set. The M. E. and Baptist said to these, "Come into our church until you have a church here," and some accepted the invitation. The "Anti" church died. Events move on, the Epworth league and the B. Y. P. U. overthrew the C. E. Were the M. E. and Baptist churches less loyal to their denominations by reason of the infusion of the tolerant Christian—only blood? Are we not aware of the fact that in country and city alike, "denominational loyalty" is the sine qui non?

Last summer an evangelist with the motto, "In Faith unity, in Opinions and Methods liberty, and in all things Charity," went to this town and set in order a congregation who were heartily sick of denominationalism and Anti-ism. Notwithstanding the charity, both denominationalism and Anti-ism were furious as was Demetrius.

Mr. Willett's "Historical Instance" fails, in my opinion, to reckon with im-

#### A LITTLE THING

*Changes the Home Feeling.*

Coffee blots out the sunshine from many a home by making the mother, or some other member of the household dyspeptic, nervous and irritable. There are thousands of cases where the proof is absolutely undeniable. Here is one.

Mrs. C. K. Larzelere, Antigo, Wis., says: "I was taught to drink coffee at an early age, and also at an early age I became a victim to headaches, and as I grew to womanhood these headaches became a part of me, as I was scarcely ever free from one.

About five years ago a friend urged me to try Postum Food Coffee. I made the trial and the result was so satisfactory that we have used it ever since.

"My husband and little daughter were subject to bilious attacks, but they have both been entirely free from them since we began using Postum instead of coffee. I no longer have any headaches and my health is perfect.

"If some of these nervous, tired irritable women would only leave off coffee absolutely and try Postum Food Coffee, they would find a wonderful change in their life. It would then be filled with sunshine and happiness rather than weariness and discontent. And think what an effect it would have on the family, for the mood of the mother is largely responsible for the temper of the children."

portant facts. The Moravians, Simeon-like, may "Depart" etc., and such congregations as are wholly or mainly partisan ought to die, but should a true congregation of Christians fold its hands, so to speak, and because there are other congregations just as true, say in a rhapsody of pious fervor, "Now Lord, lettest thou thy servant depart" etc.? Some people can think only in the denominational channel and from the denominational stand-point.

Much of Bro. Willett's book is admirable, he writes well and he means well. In my opinion his pleasant relations with certain Congregationalists and perhaps Baptists has blinded him to certain facts. See page 46 of his book. Is the New Testament obscure in its teaching on Baptism? Does our Lord ask obedience or sacrifice? (p. 47) "We must look out the best features of our brethren of other communions for contemplation and comment, not the worst." Let me ask, should not these brethren, best or worst, be judged by their denominational standards until these standards be abandoned? Do we ask the people to-day to take their Christianity from us or from its source, the New Testament?

Carrollton, Mo.

The editors of The Christian Century have confidence in the discriminating judgment of its readers. They also advocate the Protestant principle of the right of private judgment which is practically repudiated by the editor of one of our largest journals. It is our custom to trust our readers to see the merits or demerits of contributed articles. The readers of The Christian Century do not need coddling. They are able to think for themselves. We therefore leave those who have read Bro. Willett's vigorous book on "Our Plea for Union," to form their own conclusion of the merits of Bro. Kellar's criticism of two or three points taken out of their setting, among many others, in the book. We give the following quotations bearing upon these points for the information of those who have not read the book:

"To the man who regards our legitimate work as the enlargement and consolidation of a religious organization, with distinctive watchwords, separate machinery and a spirit of eager endeavor to obtain prestige and place as a body of Christians among others of similar sort—to that man we are a denomination. While to the one who sees our work to be that of a group of people calling the attention of the Church to two great neglected truths, the necessity of unity among the people of God and the apostolic programme as the only basis of that union, and willing to suffer the reproach of separation only for the time and as a means to the great ends sought—to such a man we can never appear to be a denomination, but only

# Not Recommended for Everything

**But if You Have Kidney, Liver or Bladder Trouble, You Will Find Swamp-Root Just the Remedy You Need.**

It used to be considered that only urinary and bladder troubles were to be traced to the kidneys, but now modern science proves that nearly all diseases have their beginning in the disorder of these most important organs.

The kidneys filter and purify the blood—that is their work.

Therefore, when your kidneys are weak or out of order, you can understand how quickly your entire body is affected, and how every organ seems to fail to do its duty.

If you are sick or "feel badly," begin taking the famous new discovery, Dr. Kilmer's Swamp-Root, because as soon as your kidneys are well they will help all the other organs to health. A trial will convince anyone.

### Doctors Prescribe Swamp-Root.

"I have prescribed that wonderful remedy for kidney and bladder complaints Dr. Kilmer's Swamp-Root with most beneficial effect and know of many cures by its use. These patients had kidney trouble, as diagnosed by other physicians, and treated without benefit. Dr. Kilmer's Swamp-Root effected a cure. I am a liberal man and accept a specific whenever I find it, in accepted school or out of it. For desperate cases of kidney or bladder complaint under treatment with unsatisfactory results I turn to Dr. Kilmer's Swamp-Root with most flattering results. I shall continue to prescribe it and from personal observation state that Swamp-Root has great curative properties."

L. BARSTOW IRISH, M. D.

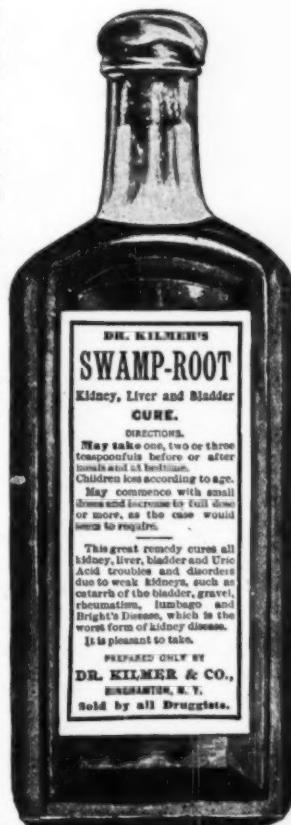
Sept. 24, 1901. 276 9th St., Borough of Brooklyn N. Y.

Weak and unhealthy kidneys are responsible for many kinds of diseases, and if permitted to continue much suffering with fatal results are sure to follow. Kidney trouble irritates the nerves, makes you dizzy, restless, sleepless and irritable. Makes you pass water often during the night. Unhealthy kidneys cause rheumatism, gravel, catarrh of the bladder, pain or dull ache in the back, joints and muscles; makes your head ache and back ache, causes indigestion, stomach and liver trouble, you get a sallow, yellow complexion, makes you feel as though you had heart trouble; you may have plenty of ambition, but no strength; get weak and waste away.

The cure for these troubles is Dr. Kilmer's Swamp-Root, the world-famous kidney remedy. In taking Swamp-Root you afford natural help to Nature, for Swamp-Root is the most perfect healer and gentle aid to the kidneys that is known to medical science.

If there is any doubt in your mind as to your condition, take from your urine on rising about four ounces, place it in glass or bottle and let it stand twenty-four hours. If on examination it is milky or cloudy, if there is a brick-dust settling, or if small particles float about in it, your kidneys are in need of immediate attention.

Swamp-Root is pleasant to take and is used in the leading hospitals, recommended by physicians



(Swamp-Root is pleasant to take.)

in their private practice, and is taken by doctors themselves who have kidney ailments, because they recognize in it the greatest and most successful remedy for kidney, liver and bladder troubles.

If you are already convinced that Swamp-Root is what you need, you can purchase the regular fifty-cent and one-dollar size bottles at the drug stores everywhere.

### Sample Bottle of Swamp-Root Sent Free By Mail.

**EDITORIAL NOTE**—If you have the slightest symptoms of kidney or bladder troubles, or if there is a trace of it in your family history, send at once to Dr. Kilmer & Co., Binghamton, N. Y., who will gladly send you by mail, immediately, without cost to you, a sample bottle of Swamp-Root and a book containing many of the thousands upon thousands of testimonial letters received from men and women cured. In writing, be sure to say that you read this generous offer in THE CHRISTIAN CENTURY.

a voice, like John of old, proclaiming the coming of the Kingdom of God, and denouncing the sins which hinder its realization. (Page 16.)

"We have seen men who called themselves Disciples whose only conception of loyalty to the Gospel appeared to be a fervent desire to attack every form of Christian teaching that differed from that which they had been accustomed to believe; who could not understand how any man could be a follower of our Lord and hold views different in any degree from his own. To them it was just as essential to save a man from the thralldom of Methodism or the darkness of Presbyterianism as from infidelity or Mohammedanism. There have been men of this type in our ranks. Unfortunately their race is not yet extinct. . . . We want no surrender of any truth. We wish no compromise with the spirit of sectism. We will abide no lukewarm, loose, limp and lavender liberalism which surrenders where it should defend. But we hail the growth in our ranks of a larger faith in the earnest and sincere purpose of all who bear the name of Christ and obey him and exhibit his spirit. We rejoice in the growing 'love that thinketh no evil,' and the increasing disposition manifested by our most representative men to 'speak the truth,' and also, which is quite as essential to speak it 'in love.' (p. 18, 22.)

"If Christian unity is regarded as desirable by all and is to some extent preached by all, as it was not thought of in the days of the fathers; if reverence for the Bible is growing in company with its more earnest study? Is our place gone? Has our testimony become useless? Certainly not. Never more than now were the principles for which we stand needed. There remains yet much land to be possessed. Christian unity has not yet come to pass, nor can it save upon the apostolic basis. But while we are giving to the world our testimony with no uncertain voice and thereby fixing in increasing measure the eyes of men upon us, we must see to it that we look out the best features of our brethren of other communions for contemplation and comment, 'not the worst; that we recognize the great strides made in all the churches towards the ends we have sought, and that, above all, we show ourselves an example to the believers in faith, in charity, in patience, in love and purity. (p. 47.)

"Baptism is an act of loving obedience, which no one who understands its significance will decline to observe or desire to omit (p. 46.) Baptism (and the Lord's Supper) are therefore seen to be essential ordinances of the Church, but need to be preached in a spirit which magnifies the essence and not simply the form. They are means of grace to every life. We cannot discard them, nor change them, nor empty them of their significance with-

## EDW. B. BAGBY recommends the Scripture Readings of The Praise Hymnal

"With the opening of our new house of worship we introduced a new hymn book. Our music committee selected THE PRAISE HYMNAL, and we have never regretted their choice. We found beautiful and appropriate hymns for our dedicatory service. For the varying seasons that have followed, and for all the regular and special services held, we have found this selection adequate to all needs.

"I wish to commend especially the collection of Psalms and Topical Selections from the Revised Version of the Scriptures. The use of these Responsive Readings has greatly enriched the worship of our Lord's Day meetings.

EDWARD B. BAGBY."

Ninth Street Church, Washington, D. C.

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119 W. 6th St., CINCINNATI, O.  
40 Bible House, NEW YORK.

THE CHOIR, our monthly anthem journal, is meeting with great success. We are glad to send samples to choir leaders. It wins every time. (9)

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THE BIBLICAL WORLD is an indispensable aid. The only popular illustrated magazine devoted exclusively to Bible study. Edited by President William R. Harper. 80 pages monthly; 6 $\frac{1}{2}$  x 9 $\frac{1}{2}$  inches; single copies, 20 cents. The subscription price of THE BIBLICAL WORLD is \$2.00 a year, but in order to introduce it to new readers, a three months' trial subscription is offered to anyone not now a subscriber for 25 cents.

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out being wiser than our Master and thus failing to catch his spirit, which is the essence of the Christian life." (p. 108.)

## CHANGE OF CHICAGO PASSENGER DEPOT.

Beginning December 29th, all passenger trains of the Nickel Plate road will arrive at and depart from Grand Central station, Fifth avenue and Harrison street, Chicago, instead of Van Buren street station, as formerly.

## TRIENNIAL CONVENTION.

International Sunday School Association.

On account of the International Sunday School convention, to be held at Denver, Col., June 26 to July 2, 1902, the Chicago & North-Western Ry will make a rate of \$31.50 for the round trip from Chicago, tickets to be sold June 23d-24th, with return limit of July 31, 1902. The excellent train service offered by this line to and from Colorado will undoubtedly secure a large share of the travel upon this occasion. The Colorado Special leaving Chicago at 10 o'clock every morning requires only one night en route, and the night train leaving at 11:30 reaches Denver early the second morning. Both trains have free reclining chair cars and first-class sleeping cars. Full particulars relating to special train and

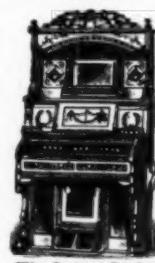
ticketing arrangements will be announced in due time.

## LYON & HEALY ORGANS

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**CORRESPONDENCE****EUREKA NOTES.**

The harassing ordeal of examinations once more past the students and professors thankfully say.

Prof. Hieronymous took part in the teachers' state meeting at Springfield.

The last faculty reception of the fall term was held at Prof. B. J. Radford's.

The last number of the lecture course for the fall term was held in the basement of the new church, to the satisfaction of all.

The outlook promises an increase in the college attendance for the winter term.

Any church in need of a preacher can be helped by writing to the Ministerial association.

Eureka presents rather a desolate appearance during the holidays.

At the close of the fall term about seventy-five volumes of magazines, etc., were sent to the bindery by the librarian.

Mr. Cottrell is now regularly engaged as minister of the church (colored) at Normal.

H. P. Shaw received a call for all his time at Antioch, where he has been ministering half time.

We regret to lose C. L. Lyon from our ranks. He goes to take up work with the church at Nelson, Neb.

Bro. Jenner, pastor at El Paso, expects to be with us the winter term. We gladly welcome all such.

J. O. Lappin closed his year's work at Saunemin, Bro. Higgs of Onarga locates with the church.

N. S. Haynes now occupies the new parsonage, formerly the Willis property.

R. H. Newton filled the pulpit at Cazenovia a few weeks ago.

C. C. Wisher is now employed one-fourth time at Sherburnville.

F. S. Nichols ministered to the brethren at Henry a short time ago.

At the last meeting of the Ministerial association the reports of work done by the preachers was, approximately: Conversions, 75; missions, \$400; funerals, 45; marriages, 35. New churches have been opened and many pulpits of resident pastors filled.

The reception tendered the faculty and students by the seniors at Lida's Wood was one of the most brilliant affairs of the social season. D. A. Shepard spoke for the seniors and was responded to by Prof. Radford of the faculty and one from each of the classes. Light refreshments were served. Music was furnished by the college mandolin and guitar club.

The decorators are hard at work on the new church ornamenting it beautifully. All the work is being pushed to a close and it is hoped nothing will remain to be done by dedication day, January 19. F. E. Smith.

**NEBRASKA SECRETARY'S LETTER.**

Otto L. Weste of Triumph is in a meeting at Powell Canyon.

Edgar Price of Glenwood, Ia., the new preacher at Beatrice, will begin his labors on December 22. We extend a hearty welcome to the state.

Eleven added in the Dorchester meeting. N. T. Harmon of Elmwood did the preaching. F. L. Pettit is pastor.

Meeting at York closed with fifteen added. Chapman says Bro. Corbin is a splendid preacher. We all knew it.

H. G. Wilkinson is in a meeting at Avoca at this writing. He can be had for other meetings. Address him at Bethany.

The meeting at Palmer closed on the 8th and Bro. Gregg is now at Rising City. Stormy outlook.

J. W. Walker gives half time to Kearney and the other half to such outlying points as are available.

A. W. Henry is in a meeting at North Bend, where Isaac Clark ministers. They wanted a singer.

Wymore has employed S. P. Benbrook for all time. This brings another new preacher to the state.

A. K. Wright is in a meeting with his home church at Verdon. I am informed that he will go to Idaho early in the next year.

A. W. Harney has been called for another year at Giltner, and reports the work in a prosperous condition.

J. W. Ball has resigned his pastorate at Belvidere to take effect January 1. He is ready to take another field. Six have been added during his ministry there. The church has been weakened by removals.

Meeting at Ulysses closed on the 15th with six additions, all by primary obedience save one by statement. The church has been well instructed by the preacher during these meetings.

Bro. Ray Harris is in a meeting at Summit, with W. F. Linnt singing for him. This is six miles from Rising City, and it looks as though West Butler will be thoroughly evangelized this winter. Bro. Wright will begin at David City the last of January.

E. J. Sias is at Hooker schoolhouse, near Adams, holding a meeting.

Mrs. C. S. Willard, evangelist for Bible work in the state, has now thirteen classes in Normal Bible study in as many places, and has presented the work to many churches and conventions. Certainly this work will bear fruit in increased knowledge of the Word, thus inducing better Christian living.

W. A. Morrison is available for a meeting or two this winter, as he has given up his Missouri appointment altogether, and has only half time at Salem. He has been quite successful in this line of work. Send for him.

The tramp preacher is abroad in the land. Be awake.

I hear that S. Magee from Illinois has been called to the South Omaha

**I Will Cure You of Rheumatism NO PAY UNTIL YOU KNOW IT.**

After 2,000 experiments, I have learned how to cure Rheumatism. Not to turn bony joints into flesh again; that is impossible. But I can cure the disease, al-

ways, at any stage, and forever. I ask for no money. Simply write me a postal card and I will send you an order on your nearest druggist for six bottles of Dr. Shoop's Rheumatic Cure, for every druggist keeps it. Use it for a month, and if it does what I claim, pay your druggist \$5.50 for it. If it doesn't, I will pay him myself.

I have no samples. Any medicine that can affect rheumatism with but a few doses must be drugged to the verge of danger. I use no such drugs. It is folly to take them. You must get the disease out of the blood.

My remedy does that, even in the most difficult, obstinate cases. No matter how impossible this seems to you, I know it and I take this risk. I have cured tens of thousands of cases in this way, and my records show that 39 out of 40 who get those six bottles pay, and gladly. I have learned that people in general are honest with a physician who cures them. That is all I ask. If I fail I don't expect a penny from you.

Simply write me a postal card or letter. Let me send you an order for the medicine; also a book. Take it for a month, for it won't harm you anyway. If it cures, pay \$5.50. I leave that entirely to you. Address Dr. Shoop, Box 595, Racine, Wis.

Mild cases, not chronic, are often cured by one or two bottles. At all druggists.

week. Thus our pulpits are getting filled properly, and we go forward "Preaching the Word."

The president and recording secretary of the state board spent an evening with the corresponding secretary on Friday, the 13th, keeping me awake till the early morning hours in an executive meeting. The report shows a total of receipts up to that date of \$885.79. We have money to meet all bills due, and still have some left in the treasury, but we are coming to a place where the outgo will increase very probably. It should be the plan of those churches, schools and C. E. societies to take the apportionment early in January. There are yet many calls for aid that we have not been able to answer. Must it continue thus through the winter?

Ulysses, Neb. W. A. Baldwin.

**NEW COLLEGE AT WASHINGTON.**

For some time the leading brethren of the east have felt the need of a good school representing especially that field, and have considered the establishment of a high grade institution at Washington, D. C. It has been decided that the time is ripe for the start to be made. Daniel E. Motley, Ph. D., has been chosen as the president of the new institution and will begin at once to organize the forces with the intention of opening the new school next fall.

Brother Motley is a man of broad ideas and well calculated to direct the

work of such an institution. He is yet a young man, being 31 years of age, is a graduate of Milligan College, Tennessee, from which institution he holds the degrees B. S. and A. M. He was regarded as one of the strongest students that have gone out from that institution; was valedictorian of his class and pronounced by his Greek professor as one of the two best Greek scholars that ever attended that college. After graduation he spent several years in the ministry, after which he spent three years in Johns Hopkins University of Baltimore, Md., where he won a scholarship three successive years, taking the degree Ph. D., in 1899. He was regarded as one of the ablest students of the university. His chief teacher said that he made the best examination in history in the history of the department. He has traveled extensively in the United States and Canada, having spent much time at places of historical interest in New England and Virginia.

He was recently called to the presidency of two other colleges, one of which is the new school at Wilson, N. C.

Certainly Washington is the ideal place for a great educational institution, and it would be of great advantage to our people if we had located there one of the best schools of the country. It is the intention to make the school of the highest type.

Angus Kinnon.

#### A CORRECTION.

Christian Century: Brethren.—I note a personal in last issue of your paper to the effect that I had been called to take the work of the First church of Lincoln, Neb., which is a grievous error. I have been elected state evangelist and have moved to Lincoln, but have no thought of aspiring to the pastorate of the First church, besides Bro. T. J. Thompson has been called for another year. I find plenty of room for expansion in the evangelistic field. Will you please make proper correction and oblige? Thank you for your good intentions in publication of the item referred to.

Samuel Gregg.

Lincoln, Neb., Dec. 26.

#### OMAHA LETTER.

The First church, Omaha, had its annual meeting last night. The reports show a working streak, making solid, if not remarkable, progress in almost all directions.

The church clerk reported 477 resident members, a gain of 93 in all, and a net gain of 61. There were 19 baptisms.

The Bible school reported an average attendance of 115 and \$151.61 from class collections. The C. E. has 102 members, a net gain of 33 for the year, and raised \$132.80. The Junior C. E. has about 30, and the C. W. B. M. about 65 members.



**Light Biscuit  
Delicious Cake  
Dainty Pastries  
Fine Puddings  
Flaky Crusts**

The church treasurer reported \$2,750.74 raised, over \$400 more than last year, and the treasurer of the mortgage fund reported \$786 raised, or about \$500 less than last year.

The church and Sunday school gave \$92.45 for foreign missions, \$79.67 for home, \$135.05 to St. Louis Benevolent association, \$31.05 for Nebraska missions, \$30 for church extension, and other mission offerings fully \$200 more, making a grand total of over \$500 for missions. This places the First church easily first among our Nebraska churches in offerings for missions.

The total moneys raised for all purposes during the year mounts up to a total of \$4,338.70, or about \$10 for each member of the church.

Sumner T. Martin, Pastor.  
Omaha, Neb., Dec. 19.

#### MRS. GEROULD IN INDIA.

We have received a message from Rome speaking of Mrs. Gerould passing through that city. She is now in India visiting mission stations. The following message is taken from our excellent magazine published by the Christian Woman's Board of Missions:

"At last we have reached India. Last Saturday, November 9, we landed in this city after nine weeks of journeys. We had most excellent health and good weather all the way.

"We are staying at the Great Western hotel, which is managed by a Parsee gentleman. We have been studying this race, whose ancestors emigrated to this country from Persia several centuries ago. They are by all odds the finest looking people I have seen since I left Europe.

"We have visited the Congregational and Methodist missions of Bombay

and have been much interested in all the religious work we have seen.

"Although in many ways Bombay shows British influence, and the Englishman is in evidence everywhere, still the sights to be seen on the streets are of great interest to a novice. The children, with their lack of clothing and great amount of jewelry, interest me, but attract my pity more. I saw a little girl yesterday of perhaps six years with nose-ring, earrings, toe-rings, anklets, eight or ten bracelets on each arm, a string one-half inch wide tied around her waist to hold on her many bangles, and not another stitch of clothing. Much that we have seen in these oriental countries makes us think of Jesus of Nazareth and the people to whom he ministered. Tomorrow night we take up our journey for Mahoba, via the work of Pundita Ramabai. After I have been in Mahoba a week or two I will write another letter for the Tidings, giving my impressions of Ramabai's work and of the work at Mahoba. We long to be on the way. Mrs. H. Gerould."

Bombay, India.

#### "FORBID HIM NOT."

The writer has been acquainted with the paper now known as The Christian Century from the first year of its history. With all of the changes that have manifested themselves in its growth and unfolding he has felt a live interest.

It has ever been his earnest desire to see it a paper devoted to the promulgation of the truth, free from all sectarian bias and narrow doctrinal prejudice.

I believe now it manifests the spirit of the Master when he said, "Forbid him not, for there is no man that shall do a mighty work in my name and be able quickly to speak evil of me. For

January 2, 1902.

## THE CHRISTIAN CENTURY.

27

he that is not against us is for us.  
Mark 9:39-40.

The time has passed when the spirit that John manifested toward the one who was "casting out devils" in the Master's name, should find place among those who love the Christ simply because they "followed not us." Jesus said, "By their fruits ye shall know them."

The writer became a Christian under the preaching of Bro. Loos in the winter of 1857-8 and took the Bible alone for his guide. During the forty years that I have tried to follow the Master I have noticed that those who idolize their own views are ever harsh and critical concerning others. The Christian who is filled with all the fullness of God will not have time or inclination to denounce or unkindly criticize those who love Christ because they "followed not with us."

Eureka, Ill.

H. C. B.

### HOW MUCH OWEST THOU?

In the hearts of all broad-minded and self-respecting people there is a desire to meet and discharge obligations. Men and women deny themselves the luxuries and almost the necessities of life in order that they may free their homes from debt. They toil long and faithfully in the gathering together of the means with which to beautify the home and make a happy place for their children, for whose care they are responsible, and this is indeed a worthy object, but how can they lose sight of other obligations not less sacred? We owe a debt of gratitude to the one who has redeemed us with his own precious blood, that can never be discharged, but should always be recognized by loyal service humbly rendered. The least we can do is to show our appreciation of the blessings which have come into our lives through the atoning sacrifice, by using every endeavor to persuade men and women to declare allegiance to the Lord we love. If we fail to make this effort, is it not proof that we hold as of little worth that which has lifted us up and made our condition infinitely better than that of those who have never known our Christ?

Our responsibility as Christians in this favored land is beyond estimate. We have no right to solace ourselves with the thought of God's nearness and love, and the sweet hope which we cherish of being with him forever in a land that is fairer than day, if we are not exerting ourselves to the utmost to increase the number who will "sing the new song." If we have entered into "the secret of his presence" and seen a "vision splendid" of the glory that awaits the redeemed in the better country, how eager ought we to be to tell the glad news, and constrain men and women to that close following of the divine one that shall fulfill the conditions, and secure

to them the promised inheritance.

That other life with its fullness of blessing is not the only reward for faithful service. This life may be made abundant and gladsome if we live it as in his presence and in obedience to his will. This is a world beautiful when we have learned to look for the touch of the Father's hand in the things he has made, to listen for his voice in the stillness when we cannot see our way, and to trust him without questioning where we cannot understand. All this and much more is to be made known to those who have not heard it, or have come short of this privilege of living the fuller life in Christ.

There are talents laid away in napkins which should be brought out and consecrated to the Master's use. Gifts of persuasive pleading, with voice and with pen, gifts of song and gifts of executive ability, with which to plan and carry forward a great work for a great cause. There is money hoarded, and destined to be used for ignoble purposes, which might be made to support missionaries, orphanages, schools, hospitals, and in many other ways supply the sore need of humanity and become a permanent investment, which otherwise will perish with the using. Hearts which should be fit temples for the Spirit's indwelling are occupied with superficial things, and life slips away and leaves no legacy of noble deeds to perpetuate its memory. Do we want to so live and so die? It was from this that Christ died to save us. "He died for all, that they which live should no longer live unto themselves, but unto him, who, for their sakes, died and rose again." Let us leave the old life with its selfish ambitions, its absorption in the things which are transitory and at best of little worth, and step over its threshold and grasp the larger hope. Or better still, bring into the old way of life the new activities, new plans and purposes, more generous impulses and greater love for others, and let them transform and beautify and enrich our very being, and make us ready either for service or for sacrifice.

We are capable of a nearer approach to the divine likeness. It was not intended that we should always live upon the lower level. It is our Father's will that we share his purpose, partake of his spirit and enter into oneness with him. Whatever we possess either of talent or of substance, should be made to serve the highest good, and if we have given ourselves to God there remains no longer a question of ownership of the things our hands may hold; paltry things if they are used selfishly, and with no hope of uplift to any one, holy things if they become eternal treasure by such investment as shall yield its dividends in lives brought into the light and consecrated to the same high purpose.

The religion of Jesus Christ is God's remedy for the evil that is in the

world. Man, with his puny arm, tries to combat the evil, and wonders why there is anarchy, war, intemperance, and all their dire consequences, but if the money power were Christianized and funds made available with which to extend the knowledge of the Prince of Peace and usher in his reign in human hearts, much that is a disgrace to our twentieth century civilization would flee away as a shadow. Our God has promised, on certain conditions to open heaven's windows and pour out a blessing that shall exceed our capacity for receiving. When will we fulfill the conditions? Not until we have more of his longing for the triumph of truth and righteousness in the earth; not until our wills are more completely merged in the divine will, and we come to desire above all else in life the thing that he desires. Then giving will be the proof and the natural result of loving; life will be sweet because our "windows are open eastward," where the sun of righteousness has risen with healing in his wings.—Mary J. Judson, in the *Missionary Tidings*.

### A GRAND MEDICINE

when measured by results. Dr. Peter's Blood Vitalizer seems to occupy a place by itself in the field of medicine. It is not for us to either belittle or enlarge upon its reported merits, and we realize that there is much prejudice against so-called patent medicines, but we do know that this remedy is producing some remarkable results, judging by the reports which are appearing in the papers week after week.

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## ENTERED INTO LIFE

John Reed departed this life Dec. 14th, 1900, at the age of 75. The funeral services were held in the Christian church at Kirkville, Iowa, Sunday at 2 p. m. In the absence of the pastor Brother Meissner of the First church of Ottumwa officiated. Brother Reed was married Nov. 21st, 1848, to Miss Henrietta Vanbuskirk, both of Ohio. To this union were born six boys and one girl, all of whom survive him, with his bereft companion, to mourn his decease. Brother Reed was an early settler in Wapello county, and was very much respected as a citizen, though his citizenship was not of this world. He, with his good companion, united with the Church of Christ in 1867 under the preaching of our well-known and as well beloved Brother Allen Hicky. His was a life of undaunted faith. He held fast the profession of faith until the end. He never neglected to assemble with the saints; but met around the table of his Lord only two weeks before he was called to that rest that awaits the saints of God. The memory of his godly life is the best legacy which he leaves to his children. The church deeply feels his loss, and as deeply sympathizes with the lonely companion.

"Blessed are they who die in the Lord."

W. E. Brandenburg,  
Pastor.

James A. Gosnel of Franklinville, Md., was born July 18, 1838. He united with the Christian church at Johnstown, W. Va., in May, 1883. At the time of his death, Oct. 24, 1901, he was a member of the church at Jerusalem, Harford County, Md. He was a faithful Disciple, and for years an elder in the church. He was stricken suddenly while preparing to attend our convention.

Miss Elizabeth Neiter of Edgewood, Md., also a member of Jerusalem church, fell asleep in Jesus on Oct. 23. She lingered along, battling with dread disease, and looked for the Messenger to bring her relief. She spoke triumphantly of her hope in him, and rests from her labors. She spent seven years teaching school at one place and was faithful in church work. A large number of friends attended her funeral.

Miss Harriet Edmondson of Rockville, Md., passed away Oct. 24. She was a member of the Christian church at this place, and was mourned by a large circle of friends, as was shown by the many beautiful flowers that covered her casket. She was only

## PURIFY THE BLOOD

if you expect to have perfect health. It is impossible to be well when the blood is impoverished, the supply scant and watery or when through impurities it has become stagnant and sluggish. Don't neglect such a condition an instant. Hasten to correct the evils of bad blood and regain health and happiness. Take

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nearing her nineteenth year, and her bright and happy disposition endeared her to many friends, whose sympathy is extended to the bereaved mother, sister and brothers.

J. A. Hopkins.  
Rockville, Md., Nov. 4, 1901.

Herbert Giles McCaleb was born in Newcastle, Ind., Sept. 27, 1831, and entered into life eternal Oct. 25, 1901. In 1855 he was married to Margery Hoover, who with eight children survives him.

For a quarter of a century he was an earnest, active member of the Church of Christ at Marion, Minn., and was an elder there for twenty years. His wife and children are all members of the church. He was a man of more than ordinary intellectual ability. He was a man of large, generous heart and always took an active interest in public affairs. His advice was sought by many and his words of counsel were a help to all. He was a kind husband and loving father and always took great interest in the welfare of his wife and children and the church. Truly, he was one of our strong men in Israel. The funeral services were held at Marion and conducted by Elders Van Dolah and Divine of Rochester. An immense audience of relatives and friends was present. The interment was made at Marion. "Blessed are the dead who die in the Lord." W. H. Waggoner.

Marion, Minn.

Bettie B. Cootes nee Lyne, died December 13, 1901, aged 60 years, 4 months and 12 days. She was married to Samuel L. Cootes November 15, 1870, be-

came the mother of five daughters, all of whom, as well as her husband, survive to mourn her loss.

She became a member of the Church of Christ quite young and her entire life was an exemplification of Christian virtues. Our departed sister lived in Dayton, Va., and was an active member of the Christian church at that place. The church, the community, as well as her family suffer great loss by her death. D. S. H.

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